COLLEGE ESSAYS

[For all University and Competitive Examinations]

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EIGHTH EDITION

(Revised and brought up-to-date)

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PREFACE TO THE EIGHTH EDITION

Some students suggested that if a few outlines of Essays to be developed by students were appended to the different types of essays, it would afford them valuable practice in the art. The cogency of the suggestion cannot be doubted, since to be a good essayist needs practice above everything else. I have therefore gladly availed myself of this opportunity of having to issue a fresh edition to incorporate a large number of outlines as useful exercise for enterprising students.

Apart from the corrections needed to bring the subjects discussed up-to-date and the omission of a few essays which I believed could be done without impairing the general utility of the book, and also the addition of some new essays in response to suggestions from teachers and students, the book is a reprint of the previous edition.

The printer's devil has played his little trick by having "Appendix Outlines" instead of "Appendix : Outlines". The mistake is regretted.

May 1, 1959
13/1 Ritchie Road,
Calcutta 19.

D. N. GHOSH

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[S.F.=School Final. C.U.= Calcutta University. G.U. Gauhati University. P.U.=Patna University. U.P.B.= Uttar Pradesh Board. I.A.S.=Indian Administrative Service. W.B.C.S.=West Bengal Civil Service.]

[*The Names of Essays of a similar type are given in square brackets. Cross references are in Italics.*]

INTRODUCTION

A. Some General Hints

(a) What is an essay ? Different types :

First of all, let us consider what an essay is. In English literature, there are two broadly recognised types. There is the formal essay, which is a set composition that discusses a theme methodically, with more or less intellectual detachment,—elaborating an argument or a description according to a clearly conceived plan. Such are the essays of Lord Macaulay or Thomas Huxley.

Next, there is the literary or personal essay which has been aptly defined by Samuel Johnson as 'an irregular undigested piece,"—a sort of informal dissertation on men and manners, personal and intimate. Such are the essays of Addison, Hunt, Lamb, Stevenson, or E. V. Lucas.

Students are best advised to make their essays a combination of both these types. It is good for the beginner to write the formal type ; he should arrange his ideas according to a "plan", he should have before him a clearly defined outline, and then proceed to fill up or develop that outline. It is best also to write in the third person ; that helps the attitude of intellectual detachment. His object should be not to air his personal views, but to establish a well-reasoned proposition. But as he gains confidence and develops experience, as he acquires greater mastery over language and thought, he should enliven his arguments with personal reflections and even digress into personal anecdotes. He can then become more intimate with his readers and can afford to be pleasant and humorous in his treatment of a subject. In other words, he should, at the beginning of his career in essay-writing, depend upon facts and ideas derived from external sources, and later try to enliven facts with personal anecdotes and ideas.

(b) Some suggestions and hints :

(*i*) Therefore, as a first step, a good essayist must be a person of *wide range of information*. He has to have an alert, active and assimilative mind. Not only must he be well-posted in facts, but he must be able to use them in the process of thinking out any particular subject. That is why study of books is all-important ; they furnish the mind with knowledge of things. It is a good practice to read the daily newspapers thoroughly, for they help one keep oneself abreast of the times, as also to provoke one's interest in a variety of topics. But, of

course, the substance of knowledge must be acquired from books to which one's attention must be constantly directed.

But mere knowledge of facts and a store of information will not be of much help unless one is able to *make use of them*, as we have said, *in the process of thinking*. They only furnish a basis for one's thoughts. Therefore to be able to think, to develop one's ideas, to deduce conclusions from premises, practice is also very necessary. The best way to do this is to take part in debates and discussions. The holding of seminars and symposia will be found to be stimulating discipline, and will enable one to think clearly and express oneself with lucidity.

(*ii*) The second step is *to acquire* what is known as *style*. A good vocabulary is an asset. One must have not only *a command over words*, but also their synonyms and antonyms. Here again extensive reading of books will be found to be peculiarly helpful. Books should be read aloud so that the sound of words may be embedded in one's memory. The student who reads these essays carefully will also acquire without much effort an adequate stock of serviceable words that will come handy when he is composing his essay. It will help him to express his thoughts with *precision* and *clarity*—all-important qualities for a good essayist. If, after reading an essay, the student makes a habit of writing it out in his own words, he will be surprised to find how words leap out of his memory and his thoughts.

Equally important is a *knowledge of the syntax* or the rules of constructing sentences. For a student using a foreign language, a good knowledge of the grammar of that language is of course indispensable. Attention must be particularly fixed on the more important of these rules of syntax which must be thoroughly memorised. A good stock of words and a grasp of the principles of sentence-construction will ensure adequate ability to use a language.

(iii) But a good essayist must aim at acquiring *excellence* of style. This again comes with *constant practice* in writing as well as familiarity with the master-pieces of literary style. But since much depends on practice, *a few hints for guidance may* be useful.

(1) First, one must write *down the points* that occur to one readily. Next, these points must be *arranged according to some systematic principle*—logical in reflective essays, and chronological in narrative ones. Having done this, one must *develop one's thought from point to point*. New points might occur which have to be introduced at the proper places. Finally, the *draft must be carefully revised* : in doing this the object must be to remove repetitions of words, phrases and ideas, to avoid ambiguities of style, and to eliminate irrelevance as well as

garrulity. The aim must constantly be *not to write one word more than is necessary.*

(2) *Faults to be avoided* : It is a natural temptation for us (*a*) to introduce some high-sounding words or picturesque phrases for creating an effect. This is harmful and must be severely checked. A temptation equally great is (*b*) to lard one's essay with quotations. This is not harmful, if the quotations are apt. But they are not indispensable. Particularly one must not yield to the habit of twisting one's line of reasoning to fit in a particular quotation. If one's own thoughts are clear enough, they will not need to be supported by the authoritative pronouncements of any one, however great.

B. Some Hints on Grammar

The unit of speech is the sentence. Fowler defines it as "a set of words complete in itself, having either expressed or understood in it, a subject and a predicate, and conveying a statement or question or comment or exclamation."

A sentence is simple when it has one finite verb. But sometimes another sentence is subordinate to the principal sentence, because it is syntactically equivalent to a noun or an adjective or an adverb, in relation to the principal sentence. This is called a subordinate clause, and its existence makes the sentence a complex sentence.

The structure of sentences is governed by rules of syntax as well as by usage. The following are recommended for guidance :—

I. Some Important Rules of Syntax :—

Agreement between words :

(1) Personal pronouns agree with the nouns or pronouns for which they stand in Gender, Number, Case and Person, e.g., We do not know how long it will take *our governments* to realise *their* responsibility in this matter.

(2) Relative pronouns agree with their antecedents in Gender, Number and Person, but not in Case, *e.g.*, Questions like this are asked by *those who* doubt the utility of science.

(3) When the pronouns *each, either, neither* are subjects, they take a verb in the singular number, e.g., Either of us is responsible for this.

(4) A verb must be in the same Number and Person as its subject, *e.g.*, These books, which *are* available, *are* specially recommended. We *are* ready to purchase those that *are* immediately available.

(5) When two words joined by *and* etc., form the subject, the verb must be in the plural number, *e.g.*, The book that I purchased and the one you gave me *were* of great help.

(6) When two or more nouns or pronouns joined by *either—or*, *neither—nor*, form the subject, the verb must be in the singular number, *e.g.*, Neither the teacher nor his student *is* interested in the matter.

(7) But when nouns or pronouns of different numbers joined by *either—or*, *neither—nor*, form the subject, that noun or pronoun which is in the plural number is placed next the verb, and the verb is in the plural number, *e.g.*, Neither Ram nor his friends *were* present on the occasion.

(8) When a collective noun as subject is used distributively, the verb must be in the plural number. But when it is taken as a whole, it takes a verb in the singular number, *e.g.*, The crowd *were* thoroughly good-humoured at the meeting. The vast crowd *was* determined to proceed to the Council Chamber in a body.

II. RULES REGARDING POSITION OF WORDS :

1. If several nouns in the possessive case are used together to express possession of the same thing by each of them, the possessive sign *'s* is affixed to the last of the nouns only, *e.g.*, Jadu and Madhu's plans were uncertain.

2. But if several nouns in the possessive case come together to denote possession of different things, the *'s* must be affixed to the end of each noun ; *e.g.*, Jadu's and Madhu's books were on different tables.

3. When a noun in the possessive case has another noun in apposition, the *'s* is placed after the latter, *e.g.*, This is Rabindranath the *poet's* house.

4. The subject comes *before* the verb, except under the following conditions :—

(*a*) In Interrogative sentences, e.g., What do *you* want ?

(*b*) With the Subjunctive Mood expressing wish, *e.g.*, Long live the *king*.

(*c*) With the Subjunctive Mood without *if*, *e.g.*, Were *I* to tell him, it will mean trouble.

(*d*) With sentences beginning with conjunction *nor*, *e.g.*, Nor must *I* ask you to do it.

(*e*) To indicate emphasis, *e.g.*, Long was *the cheering* that greeted the leader.

5. An adjective comes *before* the word it qualifies, except in the following instances when it comes *after* the noun :—

(*a*) When the adjective forms a title with the article 'the', *e.g.*, Elizabeth the *Second.*

(*b*) When used with phrases, *e.g.*, He is a boy *diligent in his studies.*

(*c*) When several adjectives qualify a noun, *e.g.*, "a dungeon *horrible, dark,* and *wild.*"

6. The pronouns *my, our, your, their* are used *before* the noun, but *mine, ours, yours, theirs* are used without nouns, *e.g.*, This is *my book*, but these books are not *mine.*

7. The introductory "it" is used to introduce the subject or object, *e.g.*, *It* is a rainy day ; We believe *it* reasonable to suppose.

8. The adverb should be placed, as a rule, near the word it modifies ; it is placed—

(*a*) Before an adjective or another adverb, *e.g.*, He is a *very* good student.

(*b*) After intransitive verbs, *e.g.*, He ran *swiftly.*

(*c*) Before transitive verbs with an object or after the object, *e.g.*, The teacher explained the thing very *clearly.*

9. (*a*) A preposition is usually placed immediately *before* the word it governs.

(*b*) It *may* come *after* the pronoun it governs when it is an Interrogative or a Relative pronoun, *e.g.*, *Whom* do you labour *for*, or, I have come for the house you spoke *of.*

III. Rules Regarding the Use of the Article :

A is used before words beginning with a consonant ; *an* before vowels, *e.g.*, a book ; *an* ink-pot.

1. *A* or *An* is used with a noun when we do not specify an article.

2. *The* is used with a noun when it is something specific and particular.

Thus—*a* book (which means 'any book') ; but
The book that I want.

3. All common nouns in the singular number *must* take an article.

4. Abstract or Material nouns do not take an article when it expresses a general idea of quality, *e.g.*, Perseverance is a virtue ; Gold is precious.

But whenever a quality is specially indicated, it takes an article, *e.g., The* perseverance of that boy is his great asset ; *A* perseverance of this type is rare ; *The* gold of this watch is not pure.

5. Collective nouns in the singular number usually take either the Indefinite or the Definite article, *e.g., The* army is in full retreat ; We have to maintain *an* army.

6. The article may be omitted before many common phrases composed of a preposition or a verb and a noun, *e.g.*, at home ; from head to foot ; to have cause ; to catch fire.

7. *The* must be used before superlatives, *e.g.*, He is *the* best boy in the class.

But an Indefinite article (*a, an*) may be used before *most* when it does not indicate superlative degree, but has the sense of *very, e.g.*, It is *a* most powerful argument.

8. The Definite article *the* is used with Proper nouns when they are—

(*a*) Names of nations, tribes, religions, parties, *e.g., The* Indians, *The* Buddhists, *The Communists*.

(*b*) Names of a group of islands or range of mountains, rivers, oceans, *e.g., The* West Indies, *The* Himalayas, *The* Ganges, *The* Pacific.

(*c*) Names of places which have a definite meaning, *e.g., The* Deccan, *The* Punjab.

(*d*) Names of a set of books, *e.g., The* Vedas, *The* Bible.

(*e*) Well-known names that represent certain qualities, *e.g.*, Madhusudan is often called *the* Milton of Bengal.

9. With regard to 8 (*e*), the Indefinite article can also be used, *e.g., A* Daniel has come to judgement.

IV. USE OF "SHALL" & "WILL" :

1. *Shall* in the first person, and *will* in the second and third persons simply indicate future time, *e.g.*, I *shall* go home tomorrow ; but, He *or* you *will* go home tomorrow.

2. *Will* in the first person and *shall* in the second or third person express determination, or intention, *e.g.*, I *will* buy this book ; He *shall* do what he is told ; you *shall* feel the consequences of your action.

C. Rules of Punctuation

1. THE COMMA :

(1) Commas should, as a rule, be used between three or more words of the same parts of speech coming together, except

that the last two words of the series are joined by *and,* without any comma, *e.g.,* the honourable, learned *and* distinguished member.

But when a final adjective is closer to the noun than the preceding one, the comma is omitted, *e.g.,* Our distinguished foreign visitor.

Commas are not necessary if the words are connected with *and, e.g.,* He was a good and helpful and obedient son.

(2) Commas should be used after, or before and after, such words as *however, moreover, perhaps, etc., e.g., Moreover,* I would ask you to be punctual ; He was, *however,* not very punctual in his attendance.

(3) Commas should be used after absolute phrases, *e.g.,* The Germans *having surrendered,* the Russian army entered Berlin.

(4) Commas should be used to mark off subordinate clauses, *e.g.,* The professor, *who was very eloquent,* spoke for the best part of an hour.

2. THE SEMI-COLON :

This is used chiefly to separate sentences closely connected in sense, that are or ought to be joined by co-ordinating conjunctions, *e.g.,* The sun was rising ; waves of light rippled across the sky ; it was a beautiful scene.

3. COLON :

This is used to separate sentences which are not closely connected in sense, *e.g.,* The Court had given its judgment : we cannot do anything more.

4. THE FULL-STOP :

(*a*) This is used at the end of a sentence in order to separate it completely from the sentence that follows, *e.g.,* The college is closed now. We will begin a new course of studies when it re-opens.

(*b*) It is used after abbreviations, *e.g.,* Prof. N. K. Siddhanta is the Vice-Chancellor of the Calcutta University.

I. ON STUDENT LIFE

1. My First Day at College
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When first the college rolls receive his name,
The young enthusiast quits his ease for fame ;
Resistless burns the fever of renown,
Caught from the strong contagion of the gown ;
O'er Bodley's dome his future labours spread,
And Bacon's mansion trembles o'er his head.

—*Johnson.*

It is not from masters but from their equals that youth learns a knowledge of the world.

—*Goldsmith.*

Institutions do not make men, any more than organisations make life ; and even the ideal university. . . . . will not be a superior piece of mechanism unless each student strives after the ideal of the scholar.

—*T. H. Huxley.*

The secret of education lies in respecting the pupil.

—*Emerson.*

I believe the object of education is the freedom of mind, which can only be achieved through the path of freedom—though freedom has its risk and responsibility as life itself has.

—*Tagore.*

Students should be a corporate body with aims and ideals of their own.

—*Ramsay Muir.*

'Student apathy'. . . .is part of the price which a university pays for being non-residential. Change that and you will build up an *esprit de corps* and a tradition of something like 100 per cent. student activity.

—*Bruce Truscot.*

How can a child be taught to love beauty when it never sees beauty except in books ?. . . .And how can it wish to improve its own surroundings when it has never seen anything better ?

—*C. D. Darlington.*

1. MY FIRST DAY AT COLLEGE

[1. A red-letter day. 2. A new sense of life and freedom. 3. The attraction of the Common Room. 4. The interest of the classes. 5. Growing consciousness of responsibility.]

I remember my first day at college. I had looked forward to it from my school days. Life at college meant for me the joy of a freer and fuller life. It meant that I was no longer a boy, that I had grown up and had become fit to bear larger responsibilities. Naturally my first day at college was the beginning of a new chapter in my life.

I first tasted freedom when I saw that I would no longer be confined to the same room for hours together as I used to be at school. I had to move from room to room at the end of each period of work. From lecture hall to library or laboratory, from seminar to tutorial class, from common room to gymnasium,—a college student is constantly on the move. To me on that first day that in itself was a thrilling experience. Imagine a hundred of us rushing down the corridors or across fields to the next class to occupy the best or the most comfortable seats ! It brought us a sensation of new life ; feeling of exhilarating youthful vitality. Of course there were some among us who took it gravely and philosophically, and went from class to class at a sedate and sober pace, indifferent whether they occupied a seat on the first bench or on the last. But I was not one of these. It was a privilege to be able to choose my own seat, to have to struggle for it and to get it by my own effort. It gave me a sense of personality ; I tasted life as it were with a deep relish.

Then I found that here at college I would not be kept to my books all the four or five hours of my stay. Sometimes between classes there would be a break ; an off-period or two which I could spend relaxing. My college had a good reading room attached to the library, and a common room which was even better,—furnished for healthy indoor recreation. There were carom and ping-pong sets ; there were newspapers and periodicals ; there were benches on which we could sit and talk. On that first day I was of course a mere looker-on ; the seniors

were there, reading newspapers, playing games or discussing things. How important and grown-up they looked ! Soon I also would be one of them. In that common-room for students I could look forward to many hours of joy. I also walked about the library and the corridors and realised with some pride that I was a member of a richer and a fuller corporate life.

No less thrilling to me were the classes. The roll call, the lectures delivered on the various subjects, the peculiarities of the different teachers,—the learning of one, the elocution of another, the strict discipline maintained by a third—all these provided me and my friends with subjects for endless gossips and interminable discussions. Already even on that first day I felt myself developing a sense of college loyalty, and I would have stood up for my college against the whole world.

That first day was generally a day of exploration. I peeped in at the Principal's room and the professors' rooms, and the offices and the laboratories and the library. I looked into the offices of the Union—*Our* College Union ! It was the symbol of our academic freedom. And there was the room of the Secretary of College Sports. I would soon be sharing in these amenities of College life. But I thought at the same time that with greater liberty I would have to assume larger responsibilities. And this was further brought home to me by many of my teachers. So before the day was over I had realised that I was in fact to be the master of my fate, the maker of my destiny. I was free to drop a class and to waste a period in the common room. There would be no one to ask me why I did not prepare my lessons ; few to take me to task if I came to a lecture without a book ; none to punish me if my mind played truant while work was going on in the class. But I could do it only at my own cost, and in the end I would have to thank only myself for my negligence and inattention. I also found that to the earnest student the college offered help and guidance in many ways. Here we would have to discover our own needs and seek out ways of helping ourselves. In other words, there would be no spoon-feeding. I found liberty, but with it there were responbilities. I came back feeling happy, but conscious of a new burden laid on me.

2. THE COLLEGE COMMON ROOM

[1. The students' paradise. 2. Its utility: (a) for recreation; (b) for edification. 3. Its place in college life. 4. Its dangers.]

The College Common Room is the students' paradise. Here he is completely free. He has no restraint, except that of his own good sense ; no interference, except of the bell that calls him to class. In between classes he finds here recreation and relaxation. He lends a hand at a passing game, be it carom or ping-pong ; he lends his voice to the Babel of din that rises and falls as discussion waxes or wanes. If a debate is going on, he makes his contribution with the confidence of an expert ; if it is a game, he has no doubt of his supremacy and explains its finer points with the authority of a champion. He pities the 'bookful blockhead' who disdains the plebeian bustle of the common room in favour of the silence and repose of the library. Here he can put out of his head all academic cares, and the dreadful prospect of examination. He knows that libraries have their uses and common rooms have their abuses, but he is not the person to be tempted by the one or frightened of the other. He is the master of his fate and he can take care of his own interests :—that is his reply to a well-intentioned distributor of advice.

Not that common rooms have no utility. College classes are exacting ; to be compelled to listen for hours to learned lectures by learned professors does put a heavy strain on the student. He feels at the end of a few hours of listening to or struggling with problems of scholarship the need for relaxation. The common room refreshes his tired mind ; it lifts the load from his weary brain. A few minutes of irresponsibility come as a blessing and a boon. After all, 'all work and no play makes Jack a dull boy,' and he cannot be blamed if he takes this proverb a little too seriously.

It is at the common room often that a student makes the most lasting friendships ; it is here that the most memorable incidents of his college career usually take place. Here he lets out his grievances against the world and feels easier in mind.

Here he makes vows that often are the turning points in his career. He reads the newspapers and comes in touch with the rest of the world. He carries over the individual problems unsolved in the class, and often finds the solution after a vigorous discussion with his friends. The learning that had remained abstract and academic in the class room often becomes real in this atmosphere of freedom. In the class if one asks a too simple question, he may be met by the cold stare of his teacher or the mocking laughter of the academic high-brows around him. He is forced into his own shell, and he may develop an inferiority complex in silence. In the common room he is not troubled by any such demoralising influence. He can ask any question, he can raise any problem ; there is no discouragement from conceited scholars or from unsympathetic teachers. Hence even in the common room a student has larger opportunities for intellectual development than in the class room.

If I were asked to choose between a college with brilliant teachers and one with an ample and well-equipped common room, I will always choose the latter. If the two can be found together, nothing can be better. What I mean is that common rooms are absolutely necessary for a full college life. They form one of the chief differences between a school and a college. A school routine is packed with classes, but a college allows a choice of subjects. Hence a college student is bound to have a few class-free periods. Without a common room these periods would be a problem. But here his leisure is well spent. As soon as he enters a college common room, he feels he is grown up ; he has freedom and responsibility ; he can be trusted to take care of himself.

Let me however admit that the common room has its darker side too. The attractions of the common room have proved the undoing of many a promising student. But no student is worth his place in the academic life of a college, if he is unable to avoid the pitfalls that go hand in hand with privileges ; such a student had better not come to college at all.

3. A SCENE IN THE EXAMINATION HALL

[1. Before question papers are distributed. 2. After the examination begins. 3. When it is over. 4. Its memory.]

Just before the bell rings for the question papers and answer scripts to be distributed, the scene inside the examination hall is one of activity and noise. Most of the candidates are busy finding their seats. Here and there a few may be seen feverishly turning over the pages of a well-thumbed book ; others form groups to discuss all sorts of possible answers to all manner of impossible questions. A handful are confident about their preparation, and they draw around them their less fortunate brethren who seek their advice and guidance. But most are bent more on anticipating disaster than guarding themselves against it.

The fateful bell rings ; slowly the noise subsides. As the scripts are being distributed, the candidates attend to their pens and deposit their books and papers with the invigilators. In a minute they are busy writing their roll numbers and other clerical requirements of an answer script. Then the question papers are handed out ; the last flicker of light-hearted indifference is extinguished. Each examinee grabs his paper and runs his eyes through it, as though his whole destiny depended upon its being the right thing. And now the scene becomes interesting, if not exciting. Here and there faces light up with happy smiles ; it is clear that their expectations have been fulfilled. Many look up at the ceiling or through the windows at the sky, vague and puzzled, as though searching their minds for things that seem to have been lost all of a sudden. Some are in a state of nervous bewilderment and feverishly call for water to cool their fevered brain. Perhaps a sympathetic invigilator drops a cheering word of encouragement, and wearily they apply themselves to their answers, trusting that good luck will help their memory out of the darkness that had suddenly settled upon it. The lucky ones are already deeply occupied in writing out the answers that they had so carefully prepared ; others also follow their example though with less assurance. And

very soon and for a long time nothing is heard except the rustling of papers and the scratching of pens, and the measured tread of the invigilators walking up and down. Sometimes a teacher drops in to nod encouragement to his students ; that passing look of sympathy often proves magical to the diffident. This continues for an hour or so, and then the atmosphere somewhat relaxes. One calls for a glass of water ; that seems to be infectious, and the water-man has to be very busy for a time. If the paper is lengthy, relaxation is brief ; if otherwise, words of wit and humour might be dropped here and there and cause mild ripples of laughter. A diversion of the lighter kind is always found welcome and is often helpful.

And then the three hours draw to a close. Some surrender their scripts to the invigilator before time is up and walk out with the consciousness of a day's work done. Many have finished writing all that they know, and are idly turning over the pages and observing what others do. From time to time the invigilators drawl out warning of the passing time, and candidates get ready to conclude. And then the final bell rings ; papers are taken away ; most give up their scripts as soon as the invigilator approaches ; some demand extra time and an argument follows. But the thing has to end, and soon all the candidates are leaving the hall, laughing and chatting, and discussing the prospects of success or failure in the light of the day's performance. And presently the hall is empty to be cleaned up and closed down for the next shift.

In actual experience an examination hall wears a forbidding aspect ; in retrospect, perhaps, one might look back to the experience not without some amusement. How serious it was while it lasted ; how funny when it was over. For some indeed it is the beginning of a successful career. Others look upon it as much ado about nothing,—so much labour gone to waste.

4. SCHOOL LIFE & COLLEGE LIFE

[1. The freedom of college life contrasted with the discipline of life at school. 2. A college student looks after himself which a school student need not. 3. School life is perhaps happier and more joyous. 4. Absence of a Common Room and poverty of the library in schools. 5. How each affects the students differently. 6. Which is better ?]

There is a great deal of difference between school life and college life. School life is a life of restrictions, of strict control and guardianship, a life in which the student has to be accountable for his daily work to his teacher and his guardian. But a college student, on the other hand, enjoys much greater freedom from control and supervision ; he is to a very large extent the master of his own destiny ; he can make it or mar it.

At school the student has to be in attendance for fixed hours every day. He has to leave home at ten or eleven and he returns at four. At college, however, the hours of attendance vary. Smoetimes, he had hardly time in the morning to gulp his food ; at others he has enough time to lounge about for a few minutes after a leisurely meal. On some days he returns early from college ; on others it is almost evening by the time he gets back home. He has ample time at his own disposal to use, to abuse, or to misuse.

At school the student has to prepare his daily lessons and may be taken to task for what he has done or left undone. But at college he can do his lessons daily, or not at all, as fancy may please or conscience may dictate. He is left to his own resources ; he must understand his deficiencies and the gaps in his studies and find ways and means of making them up. He must for the most part depend upon himself, and he takes the help of a friend or a teacher only as his means and circumstances permit.

In one respect school life is more joyous than college life. A student can run about and exercise his limbs more vigorously than at college. The sight of boys shouting and running down the staircase or the corridors or in the school quadrangle is something that one will seldom find in a college. There boys are either rowdy, or grave and decorous. They are constantly

reminded that they are no longer boys, and they must behave as grown-up people. Of course if the college happens to have its playgrounds, they can go there after college hours and take part in organised games. Nowadays every college has a gymnasium to help students to build the body beautiful. A college, in other words, cannot permit uproarious merriment, but it often gives larger opportunities for organised games and sports.

Another respect in which school life and college life differ is in the use of the library or the common room. In most of our schools libraries seem to be more for show than for use. Books are issued at intervals, but these occasions come few and far between. But in most colleges there are larger opportunities for using the library. One has also greater freedom in the choice of books. As to the common room, that is the exceptional privilege of college students ; our schools do not provide common rooms, because boys are at their classes during the whole period of their work.

It is natural that these differences between school life and college life should develop different mental and moral qualities. At school students acquire habits of discipline and regularity. They have to practise obedience and they have to follow instructions. But at college students must develop a sense of responsibility and personal initiative. With greater freedom they naturally have to be more disciplined in mind. In other words, what a school student has to do under compulsion is done by the college student out of his greater sense of responsibility. Of course it has to be admitted that college life offers greater scope to a student to go astray. If he takes himself light-heartedly, he will have to suffer. If he allows arrears of studies to accumulate, he will pay the price with failure and disgrace. Hence a studious pupil improves more rapidly at college than at school ; but a waster comes to grief.

If I am asked to choose between school life and college life, it will not be something very easy. At school I looked with envy and expectation at my seniors and the ample freedom they enjoyed both at home and outside. Now at college I look back sometimes to those days when I could feel my life in every limb, and I was more full of laughter and merriment than I

can ever be in life. For, somehow I have a feeling that the twilight shadows of destiny are closing round me, and I can no more give way to the loud laughter that speaks the vacant mind. And yet perhaps, in a final view, college life, in spite of its cares and burdens, remains incomparable as a whole. The sense of freedom, if nothing else, is in itself a tonic and a call to higher things.

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5. THE COLLEGE UNION

[1. The need for a students' organisation. 2. The development of the College Union. 3. The political aspect. 4. Its functions. 5. Its usefulness.]

No educationist today thinks that the study of books and passing examinations constitute education. It is universally admitted that a modern student must not only satisfy certain academic standards, but he must take upon himself a large number of extra-academic obligations. These relate to the organisation of the activities of the students in order to give them scope to develop their latent powers in different departments of cultural life, as well as their capacity for undertaking works of social welfare. There are many indeed who would, for the general mass of students, attach far greater importance to this aspect of their college life than to their attendance at lectures and passing examinations.

In the early days of western education in our country the only extra-academic work that students were encouraged to undertake was the holding of debates on set subjects, and the object was to develop the ability to speak English. Gradually, other functions were introduced, such as, holding dramatic performances and recitals, or taking part in sports. From the beginning of this century, under the influence of Vivekananda, students, usually of the non-government colleges, were encouraged to undertake various forms of social service, such as,—to help their fellow-students and to nurse the sick in their hostels. And whenever there was a call for national service to combat the incidence of flood and famine, students were mobilised to carry on this humanitarian work. But till the

other day, all these extra-academic functions were carried out under the direction and supervision of teachers. All such works were placed in the hands of committees of students, but with a teacher presiding and acting more or less as a benevolent despot.

But the development of youth movements in the different countries of the world has gradually and almost imperceptibly brought about a change. A college union has become a part of the college organisation. It has its own funds to which each student has to make an annual contribution. The general as well as the executive committees and the various office-bearers are elected by the students. In many colleges, voting is done by secret ballot, and the candidates for the elections are often organised on party lines, with set programmes. There are some who object to this development and view with alarm the political complexion of the students' parties. But there should not be any cause for alarm or misgiving. After all, the students of today are the citizens of the morrow, and the extra-academic life of the college is meant to develop in the students a spirit of healthy and intelligent citizenship. It is good that a beginning is made in the colleges.

It is now recognised that these college unions should be allowed to work as autonomous bodies. Instead of teacher-presidents, most college unions have their presidents and other office-bearers elected from among the students. They have, in many instances, written constitutions which define the character and functions of the unions. But there are others which work according to conventions. The fact remains that a college union nowadays is a vital part of college life ; the students take it with very great seriousness. It may well be that in the near future they will be entrusted with greater responsibilities.

Students of a college nowadays look after the organisation of sports, magazines, common rooms, poor funds, and various social duties. They enjoy large powers in the matter of using the funds of the Union and in organising the various departments according to their own ideas. Undoubtedly, there are abuses here and there ; occasionally they do not display right taste or right judgment. But it is significant that criticisms come from among themselves, and there is always a

healthy desire to accept advice and introduce improvements. Unions are no longer static bodies, operating in a dull, mechanical fashion. They are instinct with vitality and exuberance. Each union has its own complexion and follows its own tradition. There is one college in which the union helps the less fortunate students with books, and even with money to pay their examination fees. There is another college in which the students hold night classes to teach their illiterate fellow citizens. Another may organise exhibitions to let the public know something of what students can do in the departments of the sciences and arts. Some manage co-operative stores and even canteens for the benefit of their friends. A recent movement among the students of the Calcutta University seeks to organise health services in co-operation with medical men and progressive-minded educationists. All this sets up a healthy spirit of initiative and competition as between students of different colleges that break the dull monotony of a too purely academic life.

It is significant of the changed outlook among educationists that the Radhakrishnan Commission, far from discouraging these growing activities among the student community, has pleaded for vesting them with greater powers and responsibilities. It has even advocated making the college unions responsible for maintaining discipline among students, and would have the cases of unruly and unsocial boys judged by student-judges. In Soviet Russia, the student unions discharge very important duties. A student who has insulted a teacher or who has adopted unfair means at an academic test is dealt with severely by their own comrades. The experiment was tried by Rabindranath Tagore at Santiniketan. Undoubtedly this has a very high value in raising the moral tone of the entire student community.

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6. THE COLLEGE LIBRARY

[1. The centre of academic life. 2. The usual conditions in our colleges. 3. Why should it be so? 4. Its paramount importance. 5. Difficulties in the way of its proper use. 6. The scene in a college library. 7. The problem of building up a library.]

In an ideal educational system, the college library should be the centre of academic life, the fountain-head from which streams of knowledge flow. It should be well-provided with

books, journals, magazines and newspapers. It should have open shelves for books of references which may be consulted whenever necessary. It should have as librarians persons who are able to advise and guide students in the use of books, and who can be trusted to act as consultants and helpers. In an ideal academic life the busiest hours of a student's life should be spent in the library. For the very atmosphere of the book-world acts as a tonic and whets the intellectual appetite of even indifferent students.

Unfortunately, in our colleges this wholesome ideal is yet far to reach. Here college libraries, with a few exceptions, are ill-housed, ill-equipped, and managed even worse. The librarian is usually a clerk who is just capable of keeping records of books lent and books received back. He has the vaguest ideas about the nature of books. Further, additions to the library are few and far between. In most cases only the minimum requirements for class work are attended to. The result is that students who begin with enthusiasm gradually subside into apathy.

Of course, the colleges are not much to blame for this sad state of affairs. They receive little support from the State. Those colleges, which are maintained by the State or receive ample subvention from it, enjoy better facilities in this respect. But private colleges live a sort of hand-to-mouth existence. Even if they have the desire, they have not the means for improving conditions in their libraries. No real library can be built up without State help and endowments.

There are also practical difficulties in the way of students' making use of the library. Our college life is lecture-packed. Lecturers have to exhaust the syllabus rather than to stimulate intellectual eagerness. There is little spare time left after class work to spend fruitfully in the library. It would be a good idea if certain periods are left free for each class to enable the students to make use of the library. This will need organisation of a very high order perhaps, but it is worth making the effort.

Even so, with all these limitations, the scene in a college library is inspiring. It shows that, among a section of our students, there is a real desire to read on their own account. At the counter all through the day stand rows of students, consulting catalogues and requisitioning books ; at the tables eager

young men are deeply absorbed in their studies or busy taking notes from the books before them. The silence is infectious : even the inveterate talker feels shy of breaking it and restrains his habits of gossip. Where scholars are busy, the unscholarly are shamed into silence.

It has been well said that a true university in these days is a library of books. To be able to move freely in a world of books is one of the privileges of modern education. A student should have the freedom of the college library. There he can follow his own bent. Once he has acquired the taste for reading, he will imbibe knowledge from books by a process as natural as breathing. It goes without saying, however, that he must do this under the guidance and supervision of his teacher. That is an advantage not to be neglected, nor should its benefits be minimised.

The problem of building up a college library is difficult. As we have said above—and everyone knows it,—there is a chronic lack of funds. Then there is the want of space. We wonder whether it may not be possible for several Calcutta colleges, and in the mofussil for schools, colleges and public reading rooms, to pool their resources in order to build up good libraries. Greater emphasis should be given in these days to co-operative efforts. At any rate, it is high time people realised the overwhelming importance of a good library in academic life. To be able to consult a good library, to have a library ready to offer facilities for such consultation, is always an incentive to study and research. The library habit is an index of culture, and the habit can be formed only in the college. If books are available and teachers are ready to guide and advise, students will soon develop habits of study.

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7. LIFE IN A COLLEGE HOSTEL

[1. A new experience for many. 2. Normal life. 3. Before the examination. 4. Mess committees offer administrative experience. 5. Social life. 6. Its advantages and disadvantages.]

For one who has spent most of his life at home under a mother's loving care and a father's watchful guidance, the first

day at a college hostel is likely to be frightening. Surrounded by new faces, and thrown completely on one's own resources, it takes time to get accustomed to the new environment and adjust oneself to the novel conditions of life. But soon the charm of freedom asserts itself, and once the initial distate is overcome, one takes kindly to this new way of life. It demands however a fresh attitude—in some ways healthy, in others perhaps not so very good.

A college hostel has a resident superintendent who is usually a teacher. He is the guardian of the students, but his guardianship is for the most part formal and official. Provided a student pays his fees and other hostel charges and does not overstay the liberal provision of time for recreation outside the hostel, he is not likely to attract much notice from his superintendent. He is left to his own devices in the matter of studying or not studying. The studious apply themselves to their books regularly morning and evening, but their number is small. For the most part they avail themselves to the full of the opportunities for gossip and play. The common room gives them newspapers and journals to read, and a few indoor games like carom or chess to while away their time. The evenings are spent outside—visiting friends, or patronising the gymnasium or the playgrounds, or dropping into some cinema or theatre as one's means and opportunities permit. Even the most unstudious, however, can hardly avoid sitting to his books at least for a brief period at night.

When the examinations draw nigh, the whole atmosphere changes. Gone is all the frivolous chatter of thoughtless gaiety ; the laughter loses its carefree tone ; faces wear an anxious look as of men under sentence of doom. There are repentance and regret for valuable time wasted, and attempts to make it up by discussing probable questions and possible answers. All through the day the drone of monotonous voices feverishly memorising the books comes muffled through the closed doors.

So far about studies. But the hostel has more lively interests than studies. There is the messing : it is managed by an elected committee which is always under criticism of the rest for its various faults of omission and commission. The

committee has to strike a balance between the desire for good food and the necessity of keeping within the budget : not an easy task when the former always outstrips the latter. But it is a good training for the boys. The practical experience they gain in making purchases, in checking stores, in arranging menus, in satisfying the idiosyncrasies of various groups and individuals, provides a healthy training for the practical affairs of life.

Then there is the social side. Here there is ample room for creating traditions. One hostel may be particularly keen on gastronomical opportunities ; and for it the twentynine days of the month are only a preparation for the thirtieth,—the feast day, which is for them the day of all days. Another may be of a literary turn, and produce hand-written magazines or wall papers ; and what care and devotion are expended to make these striking ! A third may encourage music and play-acting. Or it may be that the bias varies from year to year in the same hostel. Usually this depends on the personalities of the more active and original minds : they set the tune, others follow appreciatively. Altogether, these aspects are not the least important part of hostel life, nor is their value in building up mind and character to be under-rated.

Hostel life has its advantages and disadvantages. As regards the advantages, it teaches a student to be self-reliant. It develops organisational talents. It fosters a taste for corporate life. A student has to subordinate his own whims and desires to the general will. He has to develop qualities of sympathy and social service. He will have to put up with petty inconveniences with a good grace. Grumbling or complaining will not help him, because there is no one to attend to them. On the contrary, the selfish grumbler excites only irony and ridicule.

On the other hand, there are certain disadvantages. In the hostel, one has to look after one's own interests, and the result may be that one may not be able to think or feel so much for others. Habits of freedom may make one impatient of the discipline of home-life. Usually a hostel provides greater amenities to the average middle-class student than he is likely

to get at home. Here he has his own separate arrangements, and he may not feel happy if at home he is cramped for space or restricted in his comforts. A good student has to guard against developing these habits. A hostel brings together all types of young men, and much depends on a student's capacity to select the right type of companions and friends.

Our college hostels are often little better than boarding-houses. It is necessary to organise them on right lines, with regular committees of management and programmes of work and play. Rightly organised, a hostel may provide suitable conditions for the building up of character and personality.

8. THE NIGHT BEFORE AN EXAMINATION

[1. The dread of examination. 2. The attitude of the negligent. 3. And of the serious student. 4. What the proper attitude should be.]

The night before the examination is indeed a nightmare. It is like a bad dream. One suffers agonies of fear and anxiety. All sorts of impossible accidents occur to the mind. For those who have been playing truant through the year, the pattern is more or less the same. They anticipate the unlikeliest things to upset their expectations. At one moment, one feels a wave of optimism ; at the next, the mind suddenly becomes blank ; things slip out of the memory and refuse to come back. One wakes up in a cold sweat of fear.

Feelings, of course, differ from examinee to examinee. But one pre-occupation remains common : the examination and how to pass the test. With this end in view, some feverishly glance through the well-marked passages in the textbooks, or go quickly once again through questions carefully selected and prepared ; others fall back upon cram-books in a last desperate effort to recover confidence, or perhaps make a final attempt to discover the shortest way to the success that had eluded them all through the months. Perhaps, a friend comes with the latest suggestions from some reputed scholar, and the two set themselves to the task of getting the answers to these properly worked out.

Or a wild rumour filters through that questions in a certain paper have 'leaked out', and they become busy over these. Not having worked for success they now proceed to gamble for it.

But it is quite otherwise with those who have not been negligent in their studies. They take things more easily. They are more confident, and do not allow themselves to be frightened by any prospect of the unexpected. They are anxious but not afraid. They may just refresh themselves over the more difficult parts of their texts for a part of the night, but for the most part they spend the night in comfortable sleep.

The night before the examination should never excite either undue fear or unreasonable confidence. One should have one's preparations completed beforehand, and be ready for the ordeal with courage. Worry is bad, and must be avoided ; it never helps. For one thing, it disturbs sleep, and that is always undesirable. There is nothing like a few hours of sleep to refresh the mind. A tired mind will be depressed and pessimistic, and this is bad for the examinee. There are many students who read through the night, and reach the examination hall exhausted. That is the worst that can happen, for then the mind refuses to work, and even facts that had been very carefully committed to memory keep slipping off from the mind. "Well-begun is half-done," says the proverb. How true this is can be realised in the examination hall. A fresh mind is always confident of success and can make a good start. But a mind jaded by overnight work fumbles vaguely with facts that do not come right ; that means a bad beginning, and poor prospect of success.

How the night before an examination is spent depends upon the degree of preparation that leads up to it. Those who have attended to their work with diligence have nothing to fear. Unfortunately, most students are negligent. That is why there is so much hurry and scurry, so much nervousness, so much suspense and tension. That is why so many go about picking up stray suggestions or invoking divine aid. They gamble on the chance leakage of questions, or the mystic intervention of some *mantra* or magic.

9. YOUR ATTITUDE TO EXAMINATIONS

[1. Your attitude defined: a complex state. 2. Reasons for liking them. 3. Why do you dislike them: (a) the nervousness at the hall; (b) the unnatural tension that precedes; (c) bad effect on studies. 4. How you would like them to be.]

It is really very difficult to define my attitude to examinations. I probe into my mind and ask—do I like them? Certainly not. Then do I detest them? Well, not absolutely. I mean that, if I disliked examinations absolutely, I would surely wish them away completely. But that by no means is how I feel. Indeed I cannot imagine a student's life without any such thing as examinations. Thus you see, my attitude to examinations is something very complex,—something between liking and disliking,—perhaps a little more inclined to dislike them than to like them,—and yet at the back of my mind there is always a sneaking fondness for them. It may be it is all due to habit; there never was a time in my life so far when there was no examination, and so I cannot quite imagine how life will be if they were to be done away with.

Examinations are not altogether bad when I am well prepared for them. Then they stir up in me the spirit of competition, the desire to excel, the passion for victory. I go to the examination hall as a general goes to the battle-field. I have all my wits and my weapons ready. Let the questions be what they will, I am eager to grapple with them. Let the examiner be who he may, I am not afraid. I see my rivals sit around me, and my spirit is up in arms. They will have to put in their best if they wish to outshine me; and then they will find that their best is not good enough. That is my spirit when I am ready to enter the fray.

Unfortunately that happens seldom. Usually examinations find me in what is called 'a blue funk'. For I may be pretty well read, but yet I am not ready enough: there is a good deal of difference between the two states. For I may have read my books very well, and yet, at the psychological moment I find that my memory proves a traitor, and like the infamous Mirjafar,

betrays me at my urgent need. I shoot my answers at random, and they miss the mark more often than they hit it. And then the figure of my examiner rises before me,—like another Othello, 'biting his nether lip',—and I know nothing can save me. I am floundering in the unstable quicksand of uncertainty and fear.

But there are other reasons why I dislike them. They poison life at the fountain. They haunt my waking hours, and are a nightmare to me in my sleep. As the days bring me nearer and nearer to the awful day, the spectre of examination grows larger and larger, until it simply over-shadows life. It is an unnatural state of perpetual tension—like that of Coleridge's 'Ancient Mariner' :—

> Fear at my heart, as at a cup,
> My life-blood seemed to sip!

I cannot join the games freely ; nor a festive party ; nor even a few minutes' innocent gossip. I am like a man possessed.

I am sure examinations deprive reading of its joys. What is learnt with joy is learnt with confidence. Examinations shake my confidence in myself. They also, I believe, narrow the range of studies : the examinee studies not to learn but to pass. He is naturally eager to learn only what is necessary to help him pass ; there is little incentive to the acquisition of knowledge.

Do I wish to abolish examinations ? No ; I want to reform them. Thus, I think it would be a good idea if questions were of a high standard, but we were allowed to consult books. A student who has not read his books thoroughly does not deserve to pass ; but if he has read his books, and yet memory plays him false, he should know where to look for the correct thing. Of course then he must have read the whole book, and may not only pick and choose. He will also not feel the temptation to memorise cribs and catechisms. Personally I will like an oral examination more than written tests. I think students should be given freedom to chose between a written and an oral examination.

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10. THE WORST HOLIDAY YOU HAVE SPENT

[1. The particular holiday. 2. Why worst : (a) the society ; (b) the scenery ; (c) the amusements.]

With me holidays are things to look back upon. For they are a foretaste of others to come. In retrospect they are tiny oases of comfort in a desert of drudgery ; in anticipation they offer a new world waiting to be discovered. But all my joys—in retrospect or in prospect—turn into ashes in my mouth when I think of one particular holiday some three years back when some evil genius prompted me to accept an invitation from a relation of ours who lived in a small wayside town somewhere in the Santal Parganas. It was a winter vacation : the climate was ideal ; the food of the right sort ; the scenery of the finest. I promised myself quite a pleasant time. A cousin of mine had gone there and had returned with a few extra pounds to the good, and no wonder my parents were tempted. But I can tell you that from start to finish it was a flop.

I remember steaming into that 'sleepy hollow' one drowsy morning and alighting on the platform where my uncle was waiting to receive me. After the exchange of bowing and benedication, we looked for a porter to help me with my small bedding and suitcase, but none was available, for there never is one at this time of the year. So I hoisted my luggage on my shoulder and thanked my stars that a lucky thought had made me leave my books behind : it was so much less burden to carry. I trudged along with my uncle who seemed too much lost in thought to talk to his young relative. I was already beginning to find it rather dull, but sustained myself through that long forced march by thinking now of Vidyasagar, now of our *naujawans*. But I forgot to mention that there was one bit of silver lining : the air was bracing, and I felt not the least tired after the fairly long walk.

It took us an hour to cover the distance from the Railway station to the house. As soon as my aunt saw us arrive, she

came forward and made me welcome ; she was sorry that I had come all that way carrying so much weight and even spoke sharply to my uncle—he was over sixty !—for not relieving me ; in fact she fussed over me for quite half an hour and then showed me into my room. I at once took the measure of the house where the aunt did all the talking, and the uncle sat on a chair silent and smoking. That was all the human company I had in the house. Imagine my position. If I talked to my aunt, I would be overwhelmed with a flood of words : if I talked to my uncle, I felt I was guilty of disturbing the meditative silence of a sage. One admonished me with words ; the other with his silence : for me the result was the same.

I have never been a great walker. But now I had to betake myself to solitary rambles. I did it out of sheer desperation, to find some relief from the oppressive monotony of home. Did I find it ? No ; Nature to me was 'a universal blank'. The sky was a marvellous blue ; the grass was as green as it was possible for it to be at this time of the year ; there was a river of a sort that rippled past the meadow ; here and there trees spread out their branches ; and so on, as the poets describe these things. But there was nothing in the whole thing to get excited about. It was all dull and unvarying. For all her poetic appeal, Nature was not just enough for me. You may ask—why could I not mix with the local people ? There you have me. I am city-bred, and feel myself out of my depths with these simple-hearted village-folk. I do not understand them ; they are unused to my ways. There is nothing in common between us. If I talk about the weather, they only gape ; if they talk about the season's prospects, I can only stare vaguely. It is difficult to carry on conversation at this level.

Fourteen days of exile—I shall never forget them. I wish I had brought my books ; I would have loved them as I never did before. The only relieving feature was meal-time : breakfast or lunch or dinner,—a glorious treat every time. Every day I had to hear my aunt complain of the smallness of appetite of us townspeople, but I had seldom tasted such rich and wholesome dishes : there were milk and butter in plenty, and delicious fruits of every variety and in any quantity.

But still—it was the most gruelling holiday that I could remember.

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11. HOW DO YOU PROPOSE TO SPEND THE LONG VACATION

[1. A problem. 2. The first few days. 3. Some plans considered : (a) Building a library. (b) Campaign against illiteracy. (c) Health and sanitation. (d) Entertainments. 4. Conclusion.]

For the last few months, I had been passing through a nightmare. The spectre of the examination haunted my days. Now it is over, and with the intense relief that it has brought me, there has come to me something else,—not a nightmare, but a problem. How indeed am I going to pass this long, long vacation ?

For the first few days, of course, I propose to do nothing. I will drink the cup of idleness to the lees. I will do nothing but laze and loiter and lounge. For life suddenly seems to have come to a standstill with me. I am now nobody's slave. I am duty-free. I can get up when I like and go to bed when I please. I can spend the time in careless gossip or profitless studies. I enjoy the luxury of laziness like a pampered prince. I waste my hours like an extravagant king.

But I know this idle life can be delightful only for a short period. For a healthy man, it is demoralising if it is indulged in to an excess. A short spell of idleness after months of labour is, I feel, an allowable indulgence. But after that I must do something. And here is the problem. Sometimes I think of going out on travel with one or two enthusiastic friends. But it is summer : the very idea of travelling in the scorching tropical heat is forbidding. The hills would be too costly ; the plains too uncomfortable. Some one suggested the sea. For an inland man the temptation to behold "the multitudinous laughter of the waves" and to "hear the sound of breakers rolling evermore" has an irresistible fascination, and it is possible that I may spend two or three weeks at some sea-side resort.

Thereafter, I hope to be able to return to some useful work like a giant refreshed. I wish to organise the social and

intellecutal life of my neighbourhood on some practical lines. I would like to begin with a small committee of workers—a sort of *panchayat.* In a small locality, where every one knows every one else, it may be easy to have a committee of workers in whom people have confidence. As a matter of fact, we have been discussing things among ourselves for a pretty long time, and there is a great deal of agreement among us, and not a little support from our elders who think about these things.

The first step that I propose to take is to put the public library on a sound basis. Our income is small, and we must make a little go a long way. So long, in the existing library, too much attention has been given to fiction and drama. Certainly these are not to be neglected. But greater attention must be paid to the economics and politics of our country, to a knowledge of the new civilisations that are growing up in Russia and China, to the popular sciences. We mean to make the library the centre of a vital intellectual life which will make us all think intelligently of the problems of the day.

Next we mean to organise a campaign against illiteracy. We will begin with night schools for men, and afternoon schools for women. Everywhere there is a keen desire for learning. All classes of people, young and old, wish to learn, to know things that are happening in this world. We will not only teach our illiterate comrades how to read and write ; we will give them talks, first on things that are happening in our own country, and then about conditions of life abroad.

Then we have a mind to apply ourselves to the task of educating the people in the principles of sanitation and cleanliness. Here we have to take the initiative ourselves. There is a great deal of lack of cleanliness and social neglect all around. Clearing jungles, reclaiming waste lands, improving sanitation—these will all involve Herculean labour. But I believe that once we can convince the people of the influence of environment on physical and moral health, we will have many active supporters.

These are some of the serious things that I propose to do. A friend suggests some lighter items, and I do not oppose him. He suggests that we offer the community healthy entertainment each week. Let us have these by all means. They will not only

entertain the people ; they will also bring out new talents. Those who can act or sing or who excel in recitation or mimicry or pantomime—let them make their contributions. I am temperamentally unfitted to be one of them, but I will always be with them.

It seems ambitious, doesn't it ? Well, no great work was ever done without ambition. As Wordsworth said :

> Yet was there surely then no vulgar power
> Working within us,—nothing less in Truth
> Than that most noble attribute of man,
> That wish for something loftier, more adorned
> Than in the common aspect, daily garb,
> Of human life.

Whether I can do all these that I propose to myself, the future will show. But one thing I definitely propose *not* to do ; —I will not set about the ignoble task of trying to discover how I have fared at my examination. What is done is done, and I am ready to take up occupations more worthy and less selfish.

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12. STUDENTS AND POLITICS

[1. Attitude to the problem before and after Independence. 2. Arguments in favour of students' participation in poltical movements. 3. Practical implications, 4. Conclusion.]

The question as to whether students should take part in politics or not has been and is being widely discussed. Political leaders who once in our country demanded the participation of students in active political agitation are now found revising their opinions. They maintain that, while students should certainly study politics and political problems, they must not join the political life of the country. They justify their present view on the ground that, for a subject country, it was the duty of everyone—including students—to contribute their mite to the struggle for national liberation. But now that India is a free country, students should devote themselves to their studies

exclusively and prepare themselves to take a well-informed, intelligent and active interest in the affairs of the nation. They are emphatic that anything that interrupts a student's primary concern is definitely wrong and harmful for all concerned. They refer to countries, where students live in academic seclusion, away from the turmoil of political struggle and agitation.

Against this view, there is a considerable volume of opinion which cannot be lightly brushed aside. It is held that the ancient ideal of education, which implied a withdrawal from worldly life in a spirit of self-dedication, no longer finds much favour. To-day, almost all educationsts believe that education must be intimately related to the actual conditions of life, and the abstractions of textbooks must be put to the test of the changing realities of life. Participation in actual political work has the effect of bringing the students into contact with the real problems of life, and thus helps them to mature their mind and to become better citizens. There is also another view,—that young men are best fitted to bring into politics a dynamic urge and thus they prevent inertia and stagnation into which elderly statesmen are liable to fall. Hence there should be no hesitation in allowing university students to participate to the full in all activities outside the university, and to collaborate with extra-university organisations. This in fact was demanded by a conference of students at Leeds (England) in 1940.

The question must be examined in its practical bearings. Anything that interferes with normal academic life must be condemned. As such, the participation of students in actual political life is undesirable. Furthermore, politics is a serious business. Hence the amateurish intervention of students is bad for all. It is worse if students are 'used' only to shout down or boost up their elders,—the serious politicians. At the same time, there are live issues confronting humanity today from which it would be wrong to ask students to remain aloof. In South Africa, the most narrow-minded racialism has become a part of state-policy. In Cyprus or Hungary, there is a wide feeling of protest against foreign domination. In Africa, the nationalists are fighting for freedom. Surely, young minds with their natural human instincts not yet perverted, should be

encouraged to express their response in some practical form. Therefore the abstention of students from political activities depends on circumstances and cannot be an unalterable rule.

In our country things are not normal in many ways. In the first place, our academic life is neither full nor wholesome. The curriculum is defective and has little bearing on the practical requirements of life. It does not keep the student even reasonably engaged, far less absorbed, and for the most part leaves him in a sort of unhealthy vacuum. Secondly, the contact between students and their teachers is mechanical and artificial. Teachers have no voice in the management or organisation of the institution, and so can take little or no initiative in any difficult situation. Thus they cease to be the natural leaders of the student community. They are afraid to guide and hesitate to advise. This removes a healthy directive influence from the minds of excitable young men. Thirdly, there are so many abuses in our social life that to prevent students from fighting against them would mean to thwart the development of their humane impulses which is undesirable. Wherever there is struggle, there is bound to be clash with constituted authority or vested interest. These considerations go to show how inevitable it is for students to drift into active political struggles where society is indifferent, and how difficult it is to keep them under restraint.

It is permissible to hope that, with the gradual establishment of a degree of normalcy in the different spheres of life, students will cease to be interested in political action, and devote themselves to academic work. Wrongs and injustices will however stir youthful hearts to the end of time. It must not be forgotten that the students of today will be the leaders of tomorrow, and we must not be frightened if they seek to take their share in legitimate political activities.

13. DEBATING SOCIETIES IN COLLEGES

[1. The modern need for debating societies. 2. Some obstacles considered. 3. How to organise these societies: (a) They should be made a part of our academic routine. (b) They should discuss real problems. 4. How to be a good debater. 5. Concluding remarks.]

We are living in an age of Parliamentary democracy. It means that every question must be decided in Parliament after a thorough discussion. As decisions are taken by a majority of votes, it is necessary also to persuade as many members to vote on a side as possible. Not that such persuasion is really possible, for most members come to Parliament with minds made up. But the attempt has to be made. Hence our future politicians must learn how to explain a point of view with detailed reasons, and how to win over members by an appeal to their personal feelings. This is an art which can be learnt only in debating societies in schools and colleges. It is acquired with practice, and the object of debating societies is to give us the necessary practice.

Of course it is not possible in our schools and colleges today to organise these debates. Our routine is lecture-packed. Lecture-free hours are crammed with tutorial classes and practical classes. There is no room for what is called extra-curricular activities. There used to be another difficulty, but that is now passing away. Debates used to be held in the English language. Naturally, we had little enthusiasm for holding debates in a foreign language over which we had little command. We fought shy of them. A third drawback is the unwillingness of our teachers to join us in these debates. Their participation would have been a great help and inspiration.

And yet, since we have adopted a parliamentary constitution, it is necessary that we should have opportunities to hold debates regularly. Two to three periods should be set apart every week for these debates. It should be considered a part of education to have these in our time-table. It is as much a part of education as learning history or physics. Besides, these debates help us to put our book-learning to the test ; we can use what we have learnt in the class in supporting or opposing arguments. A student of geo-physics will have much to say if the subject

of a debate be the usefulness of hydro-electric power. A student of Sanskrit is sure to have a few arguments in support of the need, for example, of classical education. This will be a healthy practice in our academic life.

It is also a good idea to have debates on real problems, preferably on some urgent question of the hour. Every one of us is interested in these, and has a few ideas. The language problem, the problem of rapid industrialisation, co-operative farming, the question of foreign aids and loans,—for an Indian student to-day these are of profound interest, and a debate on any of these will help us to clarify or correct our notions. It will enliven thought, stimulate interest, and mature understanding.

A debater must not try to 'orate'. In old days, speakers used to thunder out their speeches, and eloquence more than reason was the main weapon they used. But those days are gone. We are less swayed by sentiments, and are more matter-of-fact than our forefathers were. So we must speak simply, clearly and to the point. We must appeal not to the emotions but to reason. A good debater must learn to take note of the points made by his adversaries. He will then be able to answer them point by point. That will mean a great economy both in words and in time. And in this busy age, the necessity for such economy is indeed great.

It is a hopeful sign that things are improving in this respect. The Universities encourage debating competitions. There is an inter-University debating competition in which selected debaters from many Universities pit their talents against each other. But we need the same spirit in our colleges. There is ample scope here for improvement. It is a good idea to invite distinguished parliamentarians to participate in these college debates. This is done in England, where even Prime Ministers are known to take part in mock parliamentary discussions at the University Students' Union. We may do the same thing here. At least every effort should be made to allow students of colleges to get some practice in debates and discussions. Academic life will be the better for it. And students will learn to be better citizens.

14. AN IDEAL COLLEGE

[1. Introduction. 2. Essential requirements of an ideal college : (a) Class rooms and classes. (b) The playground. (c) Libraries and laboratories. (d) Teachers. 3. Secondary needs : Common-room, Students' Union, etc.]

Everyone has—or should have—an ideal ; something to which he can look forward, of which he may dream, and towards which he may strive. In our colleges we come across many defects or shortcomings. We often discuss these among ourselves. And in course of these discussions, and as a result of these, we come to cherish a vague notion of what would be an ideal college,—at least, what we would regard as an ideal. Here of course I speak for myself.

An ideal college, in my opinion, should consist of a building with well-lighted and spacious rooms, an extensive playground, well-equipped libraries and laboratories, and learned teachers. These are essential, and so I will discuss these first.

A college should have two kinds of rooms : lecture rooms and tutorial rooms. Lecture rooms should be such as to accommodate a hundred and fifty or even two hundred students without overcrowding. There must be plenty of light and air to prevent stuffiness. The acoustic arrangements must be such as to put no undue strain on a lecturer's voice. Tutorial rooms need not have more space than what is needed for ten or fifteen students. Too many lectures are apt to become monotonous and boring. It would be a good idea if the ground covered by a lecture broadly is once again reviewed in the tutorial classes in greater detail and with an eye to individual needs of students. This means that attached to a lecture hall or around it there should be some ten smaller rooms for tutorial classes. Each of these should be in charge of a tutor, who will not only take a few classes, but help and guide the students under his charge in their studies.

Next to the class rooms, a college should have extensive playgrounds as well as a well-furnished gymnasium. If the mind is formed in the class rooms, the 'body beautiful' is built in these playgrounds. But not only the body, character too is

built up there. One learns discipline and comradeship : one acquires habits of co-operation and the need for subordinating the interest of self to those of a community. The strong man alone is able to control his limbs and never let them be dominated by his passions. In a word, we can become more manly, both physically and morally, if we participate in games like football, hockey or cricket.

It is needless to say that libraries and laboratories are indispensable in a modern college. The Library should have an attached reading room where students can read journals or consult books of references. There should be arrangements for regular issue of books. For science students, the laboratories are as necessary as tutorial classes are for students of the arts subjects or 'the humanities'. Here also there must be no over-crowding or absence of sufficient instrument and appliances. A botanical department should have a proper herbarium. A biological department should have refriegerating arrangements. A small observatory is a useful adjunct of the mathematical department. In an ideal college, there must be a small museum and even an art gallery.

Of course a college must have a highly qualified staff of teachers. But teachers must have ample leisure to prepare their lectures and to be able to give proper guidance to their students. There must be a personal relationship between the teacher and the taught, and this cannot be unless a teacher has to deal with a small number of students.

A good college needs certain other departments. A good common-room is a real necessity. Some think it to be as indispensable as anything else. We regard it usually as a secondary need, because if there are a good library, a good reading-room, and a spacious playground, the common-room may wait for the time being. Attached to the common-room there should be the offices of the Student's Union. By participating in the various activities of the Union, students would have opportunity and scope to acquire capacity for administration and organisation. Above all, a modern college should be provided with a canteen where healthy refreshments may be had. Modern education is a strenuous affair, and students have often

to spend long hours at the college. Something more, perhaps, than a cup of tea and a few snacks is required to keep the body fit for work.

I feel that a college like this will ensure the all-round training and development of young people. They will be better and more useful citizens of the state, if they have their training in a college like this.

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15. COLLEGE SPORTS

[1. Its importance. 2. How organised. 3. A general description. 4. The prize distribution etc. 5. The function ends. Some difficulties considered.]

The annual college sports are an important event in our academic life. It is a pleasant relief from the seriousness of class lectures and demonstrations. It provides a welcome change from the crowded lecture halls and laboratories into the open air. It also is an inducement to many to try their utmost to build the 'body beautiful'. A healthy mind can only exist in a healthy body. College sports create a spirit of competition in the field of physical culture and thus promote sound health.

Our annual sports are held a little before or after the Saraswati Puja.* The Athletic Committee, usually under the guidance or direction of some sports-loving teacher, starts making the preliminary arrangements a month before the actual date. First, the events have to be decided. They must be evenly balanced to give equal opportunities to all types of athletes. There must be trials of strength and of agility, of speed and of presence of mind, for the healthy body as well as for the active mind. The different kinds of races ; the various kinds of jumps ; events that provide fun and frolic,—all must be on the card. After these have been decided on, entries from students have to be invited. And finally, on the day before the sports, the ground must be prepared and marked out.

On the day of our annual sports, what a crowd of students assemble on the grounds ! The preliminary heats have already been completed, and the finalists on the last day are the picked

*Festival of the Goddess of Learning marks the advent of spring in Bengal.

athletes of the college. Indeed they look it. Healthy, smart, with plenty of eagerness, they present excellent specimens of physical fitness. When the events begin, the names are called out, and the competitors line up. What enthusiasm and cheering electrify the onlookers. Naturally each competitor has his supporters among his classmates, and they are vociferous in shouting their encouragement and applause. The winners receive a splendid ovation, which perhaps they like even more than the prizes that await them. Some events are more popular than the others. The tug-of-war is a never-ending source of merriment, specially if one side has the advantage of weight. The pole-vault is extremely picturesque. Various ingenious devices render such races as the obstacle race or the egg-and-spoon race highly entertaining. Last come the teachers' events. When this takes place, the excitement among students rises to very great heights. What laughter and applause greet the efforts of these sedate representatives of scholarship and wisdom as they come down to the plane of their pupils !

If the competitors are tense and serious, the onlookers derive great excitement from the efforts of each one to outshine the others. The teachers and guardians who sit around the President, often under a picturesque *shamiana*, share the atmosphere of joy and gladness. After all the events are completed, the winners are called up and are presented one by one to the President, or sometimes to some one who has been invited to hand out the prizes. They receive their prizes with delight. The day ends with a speech from the President which is always loudly cheered. And so one of the most enjoyable days in our academic life draws to a close. Those who get prizes are happy indeed, and those who do not register determination to undergo further practice for the next year's sports.

This is the general picture. But every college has its special variations of programme. There are difficulties in the way of organising these sports which bespeak the shortcomings of our academic life. Few colleges have playgrounds where the students can practise daily and improve their capacities. There are physical instructors, but for want of playgrounds, their initiative and usefulness are curbed. Hence our sportsmen are athletes by nature, not by proper training. This is one reason

why in the Olympics and other international events our athletes make such a poor showing.

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16. YOUR LAST DAY AT THE COLLEGE

[1. A general feeling of gladness. 2. It was a busy day. 3. A day of memories and recollections. 4. The sadness of parting.]

I will always remember my last day at the college. The test examination was over ; the results had been published. I was among the candidates who were sent up to sit for the University examination. I had reason to be happy. It was good to feel that I had not wasted my time and that I had passed in all the subjects at the college test. I had come to pay my fees for the final examination along with a host of my class friends. Yes, we all felt merry and light-hearted.

It was a busy day. There was so much to be done. I had to get clearance certificates from the library and the laboratory. Records had to be hunted up, and the gentlemen in charge had to convince themselves that I had returned all property belonging to the college that I had been permitted to use. Those who stayed at the hostel had to get similar certificates from the Hostel Superintendent. On any other day these transactions might well lead to impatience and irritation. But on this day of all days, we were all equally good-humoured. The business took up much time, but tempers were not lost. At the counter, when the fees were being paid, a few on both sides were inclined to be high and mighty, but on the whole we behaved admirably. Most of us were ready to make allowances, and so at last the task of depositing fees was over without much trouble.

I confess that, after the busy day had come to an end, I did feel a sort of vacuum in my mind. For two years the college had filled my life. While in it I was often critical and dissatisfied. One day perhaps an expected lecture fell through, for the teacher was absent. On another day an angry lecturer pounced upon innocent me, and let me have it hot for a few painful minutes. Some lecturers bored me stiff ; some others scared me out of my wits. Occasionally I had felt a desire to run out of it all anywhere rather than be cramped by such a lifeless monotonous routine. But now all that was forgotten.

As I paced the corridors with a friend or two, we did realise how much we had come to love the old institution. There were teachers who genuinely took an interest in us, and helped us out of our difficulties whenever approached. Even the most aloof we often found to be really full of kindness. The Principal in his sanctum seemed so forbidding from a distance, but whenever we summoned courage to approach him with a prayer or a grievance, he was ready to listen to all that we had to say, and to do something to help us. And the clerks at the office—how often we had tyrannised over them, and yet on the whole how helpful they had usually been ! Then there were the bearers : many of them had become quite friendly to us. Even the rooms had a charm ; they were often associated with various memories never to be forgotten.

No wonder that, when the time for parting came, we were sad. We felt that we were leaving behind a precious part of ourselves behind us. As to myself, as I listened to words of advice and encouragement from my teachers, and took leave of friends and acquaintances, and slowly passed out of the familiar college gateway, I felt really depressed and lonely. Somehow, it seemed that the best was gone : who knew what lay before ?

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17. A COLLEGE SOCIAL

[1. What it means. 2. What it usually is. 3. What it should be. 4. A function described. 5. The duty of students. 6. A warning. 7. Some suggestions.]

A college social is a gathering of the students and teachers of a college on a plane of social union. The students are the hosts ; the teachers, the ex-students and others attend as guests. The object is to meet each other away from the formalities of class rooms in an atmosphere of friendliness and freedom. It is nowadays recognised as a necessary part of academic life. Therefore every college has its social union on particular days. There is one on the Saraswati Puja days ; there is usually a second one which is often the occasion of bidding farewell to out-going students of the year. But the practice varies from college to college, and each has its own convention.

It strikes me that our social unions are too artificial. Students go about 'hiring' star singers or dancers. They come and push the student performers out in the background, and occupy the stage. There is an atmosphere of cheap music-hall performance on these occasions. There is no scope for friendly meeting or the enjoyment of pleasant companionship. Students often forget the decencies that should characterise the freedom of cultured people. They boost up their favourite stars and shout down those who are not. It is hardly possible to be at one's ease, and thus the object of a social union is destroyed.

In my opinion, social unions for students should never be held outside the college. The different halls of the college itself should be the meeting place for students, teachers, and their guests. The entertainment should be provided by students and teachers. There are many fine 'artists' among both teachers and students. They should hold soirees in the various halls. We all should sit around the performers on the floor in true Indian style. In one hall the best classical singers may display their artistry. In another there may be instrumental music. There may be recitals at a third ; comic skits at a fourth, and so on. In one or two halls students may display their exhibits—photography or painting, calligraphy or philately,—whatever may be worth displaying. Guests will distribute themselves in the different halls according to their likes. Light refreshments may be served, as nothing sweetens friendship more than a few choice sweets. An arrangement like this would not only bring all of us on a level of true sociability, but it would enable each student to exhibit that in which he most excels.

I make these suggestions as my experience at our last social has left a bad impression on my mind. The gathering took place in a big public hall. The performers sat aloof on the platform ; we crowded below on chairs. The gathering was big ; the disorder was bigger. Unpleasant remarks were thrown about. I could not stay till the end. For me the stuff served was too hot. Few cared to listen to the songs or the recitals ; I am sure none appreciated or enjoyed anything. I again repeat, student's socials must not degenerate into cheap music-hall gatherings.

Really it is time we students took up this matter in hand and brought about a change. We must raise the standard even of our amusements. We must appeal to the higher tastes, not pander to the lower. Naturally this duty devolves upon the Students' Unions. They must pitch their ambition high. They must not act in a manner as though Rabindranath never lived in our land.

At the same time, we must sound a note of warning. In trying to avoid vulgarity, let us not become stuck-up high-brows. To strike an attitude is artificial, and rather ridiculous. A social function must, therefore, express the natural tastes and ideals of the community at its best. Every effort must be made to help students and teachers to meet each other in perfect freedom, each contributing something to the social life of the entire community. There must be freedom but not licence, enjoyment without vulgarity, festivity but no excess of any kind.

As a suggestion, I would wish college socials not to become too stereotyped. Variety is the spice of enjoyment. A rigid, unvaried programme at each social function reduces it to a routine. There should be some imaginative planning to make a success of it every time a function is held. Thus if we celebrate one year's function in the college, we may have the next outside the college. It may be a picnic in some pleasant garden away from the city. It may be a steamer-trip down the river. It may take the form of a sports gathering with music and luncheon after the day's events. In a word, students must actively think out new plans each year. Ideas may be invited and even prizes offered for the best suggestion made. The essence of the thing is that college socials must not only reflect the life of the students ; it must be a living reflection of that life.

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18. A STUDENTS' EXCURSION

[1. The need for excursions. 2. Planning and preparation. 3. The destination. 4. Description. 5. The return. 6. Impressions.]

Travelling is very much in the air these days. It is a common knowledge that education is not complete until one's

mind is widened by seeing something of the world. In the West, it is an indispensable part of education. We cannot say so much about ourselves, but now-a-days both our Government and our colleges encourage the habit by granting various concessions and contributions. Opportunities are provided, and we ought to take advantage of these, however limited they may be.

So when the Railways announced concessions to students wishing to undertake educational tours, it was an opportunity too good to be lost, and very soon we made up a small party of five—including our Professor of History,—to go out sight-seeing into a bit of this great country of ours. We applied to our Principal for some financial assistance, and he was pleased to make us a contribution our of the college funds. What more funds we needed we contributed ourselves. Packing up was a simple affair : each of us got hold of a knapsack or a hold-all into which we pushed all our necessaries. And so one fine day we found ourselves speeding southwards by the Puri Express.

Puri was our first destination. We reached the celebrated sea-side resort early enough in the morning to be able to dump our baggages in a hotel, take some light refreshment, and then rush out to the sea-side. To us inlanders, the sea is so marvellous a thing that, whether we are seeing it for the first or the tenth time, it makes no difference ; we just stand and look on and wonder. In the evening we first went to the great Temple and spent a little time looking at its imposing architecture. We admired both the vastness of the design as well as the intricate pattern of the detailed carvings. We admitted that, whatever our ancestors might have been, they were no misers ; when they did a thing, they knew how to do it on a grand scale.

For a few days, we spent our time visiting the sea and the temple morning and evening, and in between managed to see various places of local interest. Among the last not the least attractive were the humble handicraftsmen, whose skill wins fame for India abroad. Then one morning we took a motor car and started off towards the famous sun-temple of Konark—over twenty-five miles of road, good, bad and indifferent. When we reached the famous ruins, it was nearly

ten. We got off our car, walked a little distance over a sandy track, and were at last inside the walls that surrounded the temple. It was in ruins, but what a magnificent piece of architecture it must once have been ! It was designed as a mighty chariot. The horses and their grooms seemed to be bursting with life—so powerfully these had been carved by the sculptor's chisel ; indeed the glory of Konark lies in the stone images of animals,—horses, elephants, tigers. Here, if anywhere, Indian sculpture can hold its own with that of any other country in the world.

On the journey back we took Bhubaneswar on our way. We marvelled at the exquisite architecture of the temple and the design of the rock-caves near by. If we could give more time for a thorough examination of these, it would have been worth it. But our allotted time was running out, and we had to hurry back to Puri, and then to our homes.

There was a great difference between our journey to Puri and the return to Calcutta. Then we were a boisterous party, laughing, singing, and enjoying ourselves with the thoughtless abandon of youth. Now our minds were full. We had become sober and thoughtful. When we talked, our voices were subdued ; the spell of the past was upon us—the glorious heritage of our country to which we were heirs. We thought of what we had been,—of the greatness to which our ancestors attained, the vastness and majesty of their conceptions, the consciousness of power out of which alone such conceptions could spring into life. And then inevitably we thought of the future of our country,—the new India which we were all too eager to build up, the India that would have to uphold worthily our mighty traditions and give them a shape not unworthy of what our ancestors had achieved. Truly my feelings were like those of Coleridge's Ancient Mariner—

> I came like one that hath been stunned,
> And is of sense forlorn ;
> A sadder and a wiser man
> I rose the morrow morn.

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19. THE COLLEGE CANTEEN

[1. Its need. 2. Its organisation. 3. A general view. 4. Some evils considered. 5. What it should be.]

Student life these days is strenuous. Whatever our elders may say, an average student today has to be more crammed with lectures and laboratory work than the average student of ten or twenty years back. We have to be in the college every day for six on seven hours continuously, with little or no break during the period. Hence to put something into our hungry stomach in between is not a luxury but a necessity. A public restaurant is inconvenient, uneconomical and unhygienic. And so in the fitness of things nearly every college has a canteen these days. It is controlled by the college, and sometimes subsidised by it. The managers of the canteen are assured of a steady and dependable clientele ; the students are assured of good and cheap food ; the guardians are assured that their wards will not spoil their health by taking unhealthy food.

The canteen in our college is run by a firm of well-known caterers. The food is cooked under the supervision of the college, and there is little risk of our being supplied with anything stale or of inferior quality. In a word every effort is made to ensure that students get the best food at the cheapest rate and under the most hygienic conditions.

A college canteen is not a public restaurant. There is greater informality, more scope for self-help and co-operation on the part of its customers. Food is served at the counter, and the student is at liberty to take it standing or sitting. In an ordinary restaurant there is much that disgusts and repels. In the more aristocratic ones, the prices are high and the atmosphere stiff and formal. A canteen comes in between the two. The atmosphere is more familiar ; the service more homely ; the fare more restricted but less dubious. In rush periods students help the management. Altogether one feels more at ease here than in a restaurant.

Ours is a poor country. And so we must always be on our guard against certain evils likely to be associated with college

canteens. The too costly menus patronised by the richer students may be a temptation to those not so rich. The desire for profit may lead the caterers to supply costlier food in preference to more simple fare. A greater evil may result from a slackening of vigilance. There may be a deterioration in food ; more appetising dishes may conceal their want of nutritional value.

Of course these evils are all remediable. What is known as the 'tick system'—the supply of food on credit—should be strictly prohibited. The bill of fare should be carefully drawn up with an eye to economy and quality. There should be perpetual vigilance to ensure perfect hygienic conditions. Arrangements for washing and cleaning must be adequate. Students should be instructed in the need of these, so that they might help in the maintenance of conditions as near perfection as possible. A canteen will be an asset if properly maintained ; else it will be a liability and a danger.

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20. THE COLLEGE MAGAZINE

[1. Its need. 2. Its character. 3. Its management. 4. Contributions and contributors. 5. Suggestions.]

Almost every college has its magazine. It serves to focus attention on the corporate life of the college and to provide students with a medium for self-expression. It is a necessary aid to the fostering of an extra-academic life in the college. There is yet another reason. It is being realised more and more these days that the student of today is the citizen of the morrow. His education should not be confined only to books, but he should be encouraged to take a wider view of things. A College Magazine is a necessity because it encourages students to think for themselves, to organise their information into knowledge, and to take an active interest in all that is going on around them.

A College Magazine must be carefully distinguished from a popular or learned Journal. There is too often a tendency and an ambition to make it a juvenile edition of a popular Magazine, containing poems, stories, essays, discussions and what not. This is not right, for an ambitious production of

this nature being too costly, the magazine may become an annual affair reduced to a single issue. Necessarily this defeats one of the primary objects of such magazines,—which is to reflect the life of a community having the same opportunities and problems. A second objection is that the literary productions of students, being immature for the most part, often do not engage the attention of their fellow-students, and are mostly left unread. A realisation of this handicap induces some colleges to fall back upon the contributions of their teachers, which is equally bad. What is needed, therefore, is that the Magazine should be published once every term. It should contain reports of the various aspects of academic life. It should discuss ways and means of improving the academic life of the college, and only a few short articles of a superior quality written by students should find place in it. Such a Magazine will be read with interest by all concerned, and will create a healthy *esprit de corps* among the students of a college.

We have already said that a College Magazine should be managed entirely by students. It should be a valuable training ground for students in business management. The production of a magazine is a complex affair. Securing articles, selecting and editing them, getting together the reports of the various fields of academic life, preparing blocks for illustrations and designs, seeing the magazine through the press, ensuring timely publication, organising distribution among students, keeping accounts, passing bills—all these are highly technical tasks and demand real business acumen. The educational value of all this is really immense.

As we have already said, contributors to a College Magazine should be predominantly students. A teacher may now and then contribute something, but the main object must be to bring out the literary talents of students. It goes without saying that articles must be short, and preference must always be given to articles based on one's personal knowledge and experience rather than to painstaking compilations. The object must be to make students observant and thoughtful.

Now-a-days, most colleges have wall-papers. Much labour and thought are spent over these. This is good. It may not be

a bad idea to pick up the choicest bits from these and give them permanence in the printed pages of a journal. The Magazine Committee may hold periodical competitions in poetry, short stories and essays, and select the best of these for publication. Every effort must be made to induce the largest number of students to take part in the production and improvement of a College Magazine. It must never be allowed to become the mouthpiece of a coterie.

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21. A PRIZE-GIVING CEREMONY

[1. Decorations. 2. Attendance. 3. The President arrives. 4. The Principal's Report. 5. The distribution of prizes. 6. The President's speech. 7. Your impressions.]

It was in the month of February. By now the names of the recipients of prizes and medals on the results of the last examination had been announced. A day was fixed for the award of these to the happy winners. We who did not win any of these were no less happy, for anything that contributed to the glory of our institution was a matter of rejoicing for all us. The Vice-Chancellor himself had consented to preside on the occasion. So we set about decorating the premises, and the artists among us were soon busy mapping out the designs to be followed. The ceremony was fixed to start at 4 P.M. By then everything was spick and span. The flowers and festoons artistically laid out gave a gala appearance to the whole scene. The entrance to the building and the hall in which the function was to take place were tastefully decorated with a proper sense of the occasion.

By three-thirty the invited guests began to come in. The volunteers with their distinctive badges were all attention. They guided the distinguished citizens of the locality to the seats specially reserved for them. The guardians of the students were seated in the rows allotted to them. The back seats and the side spaces were crowded by the students, who were in their merriest mood. As the seats filled up, there was a hubbub of subdued voices ; men and women talked with each other and exchanged greetings and comments.

Punctually at four the President came in. The students provided the guard of honour, and made a brave show of it. The Principal and the teachers conducted him to the seat of honour. A loud burst of cheering welcomed him as he took his seat, and he bowed his acknowledgments. We could see his face wreathed in smiles as he spoke to those around him.

The proceedings begun with the singing of "Jana-gana-mana" —all of us standing as the solemn music rose and fell and rose again with the final note of triumph. The Principal them read his report. He recounted the developments that had been carried through during the past year, the achievements of our ex-students in various fields of activity, and of our present students in their studies as well as in games and athletics. He also spoke earnestly about the many difficulties which faced the institution : lack of funds, lack of building space, undesirable over-crowding in the classes, absence of opportunities to bring out the best that was in each one of us. He made a moving appeal to the Government and the public not to treat education as a subject of lesser importance than any other, for on it depended the fate of the future generations and the welfare of the country as a whole. There was a burning sincerity in his speech which went straight into the heart of the audience.

Then the main ceremony was begun. The Principal called each recipient by name, announced the subject in which the award was made and the place of honour occupied. The winners of the topmost awards were vigorously cheered by all, while their friends shouted words of good-humoured encouragement, not unmixed with some chaff. The sportsmen, I could see, were by far the most popular. When the colours were awarded, the cheering was loud enough to be heard for miles. It was obvions that those who cheered were no less happy than those who received the prizes and medals, for the winners were somewhat shy and ill-at-ease with the burden of new distinctions, but the cheers were entirely uninhibited.

Finally, the President rose to speak. He congratulated the Institution, the teachers, the students, and in fact every body on the good work done in the past year, for the best is always achieved by mutual co-operation. He hoped that the Principal's appeal for help from the people and the State would not go

unheeded. He gave us students valuable advice which certainly did not fall on deaf ears. And then came the most welcome announcement : the least that he could do to express his appreciation was to grant us all a day's holiday, which we received with great joy and loud cheers.

With the customary vote of thanks proposed by the seniormost teacher and seconded by the most brilliant student, the function drew to a close. "Bande Mataram" was then sung, all standing, and the President was taken to his car. The cheerings were tumultuous ; and slowly, as the evening faded into darkness, the gathering broke up and dispersed. It was quite an enjoyable evening.

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22. A COLLEGE DEBATE

1. Importance of debates in modern times. 2. A debate described—(a) the subject-matter ; (b) the speakers ; (c) the result. 3. Impressions.]

We are living in an age of Parliamentary democracy. We have to train ourselves to be effective speakers and ready debaters. A good debater must be able to speak extempore, to answer the points raised by previous speakers, to state clearly with reasons his own point of view, and to be able to combine arguments that convince with appeals that move the emotions. He must not only speak fluently, logically, and with eloquence, but he must excel in the cut and thrust of debate ; in smart repartee and good-humoured rebuff. To acquire mastery over these, a good deal of training and practice is necessary. Hence in these days, debates—often conducted on Parliamentary lines—have become a feature of college, and even of school, life.

Recently in our college there was a very interesting and exciting debate. Notice was given on the notice board of the following Resolution by the Secretary of the College Union :

"That in the opinion of this house the proposal for the merger of States, on any line other than linguistic, is unscientific in theory, anti-national in principle, and dangerous in practice, and should be forthwith abandoned."—As the resolution mooted a subject on which feeling was running high, and was couched

in rather provocative language, the interest was great indeed, and we back-benchers gathered together in large numbers in expectation of a highly exciting debate.

On the due date, classes were suspended some time before the debate was to take place ; and the students filed into the college hall and took their seats. It was apparent that a great deal of lobbying had already taken place, for the pro-mergers and the anti-mergers occupied opposite sectors of the hall, grouped in compact bodies. The neutrals—not that there were many of them—took their seats as they were attracted by convenience or friendship. Curiously enough, the conservative-minded were mostly pro-mergers ; the progressive were almost all against the scheme.

The mover was allowed fifteen minutes in which he spoke in support of his resolution. He had come prepared, and he spoke concisely, and pointedly. He set forth the genesis of the proposal, adduced arguments in support, and explained the powerful reasons against it. His was a balanced speech. But not so the speech of the seconder. It was a fiery oration, full of personal attacks, scathing criticism and withering scorn. And with that, the atmosphere suddenly became electric. Words were bandied about ; noisy interruption provoked strong counter-attacks ; cries of "withdraw, withdraw" were met with louder cries of "shame, shame". Some of the speeches showed high oratorical gifts ; some excelled in invective, others in argument. Some spoke with deliberation, others with energy. The President, I must say, did his job admirably. He pulled up speakers who were too personal or too irrelevant ; he cooled down rising temperature with a timely jest ; in relaxing the prescribed time-limit for speakers, he wisely took the sense of the House.

After a full two-hour debate, the mover was called upon to reply to the criticisms made. From the manner in which he disposed of the arguments that had been raised against him, it was clear that he was a trained speaker. He made a most favourable impression, even on his opponents ; and won many doubtful votes by promptly accepting a verbal alteration suggested by one member in an amendment which substituted the words "anti-national" and "dangerous" by the less provocative

words "wrong" and "likely to be dangerous". I believe that the acceptance of these slight changes was responsible for the overwhelming majority by which the resolution was declared carried. So overwhelming indeed was the verdict that a counting was not considered necessary.

I am not a good or even tolerable speaker myself. Perhaps that explains the admiration I felt for the various qualities exihibited by many of my friends. But my honest opinion is that many of the speakers showed excellent promise, and, given the opportunity, at least some of them will impress larger audiences in the years to come.

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23. A COLLEGE THEATRICAL

[1. What a College Theatrical should be. 2. Preparations: (a) choice of the play; (b) the rehearsals; (c) the production. 3. The performance described. 4. Criticisms and impressions.]

Last year I happened to be in charge of the Dramatic Section of our college. My election to the position had proved a tough job, because my views on the proper way of conducting a college theatrical was considered to be too original, perhaps even eccentric by many. I had no sympathy for those who wanted to represent on a hired public stage some popular play of the time, giving at best a poor imitation of professional artists. I believed that a college theatrical should give scope to the dramatic talents of students, not only in the actual performance, but in the management of the stage, decoration, costume, etc. as well. So when I was at last elected to the job, I fell to my work with a will.

The first tussle took place over the selection of the play. It led to so much heat and difference of opinion that at one time I even thought of giving up the whole project. Popular opinion was almost entirely in favour of selecting some contemporary stage success. I was definitely opposed to this, but I was having the worst of the argument. At last help came to me from an unexpected quarter. One of our Professors suggested our performing an adequate translation of a Shakespeare play. We were doing *Julius Cæsar* in the class. He placed in my hands a translation of the play, and I resolved to champion

Shakespeare's cause. When I made the suggestion before the Committee, the opposition first wilted, and then collapsed. One great merit of the play was that it was a man's play ; the two female characters could be easily eliminated. Whatever might have been the taste in Shakespeare's time, or even in our village dramatic circles, dressing up boys to play women's parts seemed to me to be an awkward business at best. So the play was finally selected, and the casts were distributed. I found that, what with soldiers and citizens, the play allowed so many of us to take part in it that the choice proved even more popular than I had thought it would be.

Now the rehearsals were taken up in real earnest. Our star actors were in fine fettle. Antony gave ample scope for theatrical declamation ; Brutus afforded fine opportunity for the presentation of intense psychological emotion. Cassius and others had also plenty to do. And the minor characters were not only many but varied. We were helped in our rehearsals by many of our professors, some of whom had a real passion for the staging of plays. There were some heart-burning and bickerings when one player was retired from a role, or another was asked to change his part, but on the whole there was plenty of team-work to help smooth over these difficulties. After three weeks of intensive rehearsals, in which none of us spared ourselves in any way, our professors were satisfied that the play was fit to be produced on the stage.

I did not take part in the rehearsals, but I was busy planning out the staging and the costume. I followed the principles of the Little Theatre movement in Western countries. I was all for making our own stage. I called in those of my fellow-students who had a flair for these things, and planned a stage with the resources at our disposal. The background was to be severely simple ; three movable and interchangeable back-drops designed to suggest the scenes were found sufficient. The other parts of the stage also were to be simple in design and suggestive in effect. We supplied the designs to our artist friends, and they worked hard on them to get them ready by the time the rehearsals were complete. The 'props' or individual objects, such as pieces of furniture and modelled rocks or painted trees, were also got ready. The stage was improvised in our

college courtyard which could accommodate near about a thousand students at a time. We also improvised the costumes : this was not difficult, as our own flowing robes could be easily altered to Roman dress. It was hard work all the time ; what with planning, designing, and carrying out, our hands were full ; and we were too busy all the while to be critical or fault-finding.

The play had to be repeated on three nights to enable all our students to see it. From the moment the drop-scene went up, interest seldom flagged. Shakespeare, we are told, made a fine job of his opening scenes, and it proved only too true. The crowd scenes were splendid. Antony was superb, specially in the great 'havoc' speech ; here the translation had almost caught the fire of the original. But the most moving scene was the quarrel scene between Brutus and Cassius ; when Brutus quietly told Cassius of Portia's death, the effect was almost electric. The concluding tribute to Brutus not only was a fit close to the play, but admirably summed up the impression left on the spectators' minds. On the whole the play was enjoyable. A popular stage success might have been more spectacularly imitated. But this was creative work in which many took part and made valuable contributions. It was all our work, and when it was done we were more than pleased ; we could congratulate ourselves on a difficult job well done.

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24. WHAT HAS YOUR COLLEGE GIVEN YOU ?

[1. An acknowledgement. 2. Mental education. 3. Physical culture. 4. Social distinction. 5. How acquired.]

Really when I come to think of it, I cannot forget my debt to my college. Indeed I am ashamed to think how ungratefully I used to join my friends in criticising my *alma mater*. I complained of many things, but now I feel how thoughtless I had been. For even on a cursory review, my debt to her has been great indeed. Familiarity in fact had unconsciously bred contempt where reflection should have induced gratitude.

If today I have any status intellectually, I owe it to my teachers. Their lectures were invariably a source of valuable

information, and sometimes of real inspiration. They disciplined my mind, and stimulated my thoughts. They made me mentally alert. They gave me valuable directions and hints to guide my studies along fruitful lines. They helped me to form my mind, to have a mental attitude to things.

But perhaps more than this, I acquired from my college valuable lessons in discipline and behaviour. I used to be a rustic village boy ; now I am thoroughly urbanised. I have shaken off my awkwardness. I have learnt to speak without being either shy or impudent. Times without number I have been pulled up by my teachers for defects in deportment till I know today that it is bad manners to lean against the table, to cut in with my enquiry and complaint when another is speaking, not to wait courteously till my turn comes. I have been drilled in punctuality, disciplined into politeness.

At college I have also received opportunities to build up my body. I availed myself of the advantage offered by our gymnasium for physical culture. There the Physical Instructor took me in hand, measured my deficiencies, and outlined a proper course of exercise for their removal. Under his advice and guidance, I have acquired agility and physical efficiency.

Above all the college has given me a passport to the world at large. As a graduate I have earned a cultural distinction, a professional competence, and a social prestige. In a word, I owe my present status in the world to what my college has done for me.

And so as I look back in retrospect to my life in my college, I feel profoundly conscious of the great debt that I owe her. It has not been given me in a lump in a tangible form. It has been acquired from day to day, from hour to hour. I have caught it from the flying words of my teacher ; I have imbibed it from the indefinable atmosphere that pervades its halls and its corriders. I have acquired it from my association with my friends. In a word I have been moulded imperceptibly into what I am today, and if I am not better, the fault, I recognise, is my own.

Appendix Outlines (to be developed by students)

A COLLEGE ELECTION

1. Election of the Students' Union and its office-bearers : its importance—central organisation of students.

2. Preparation : how candidates canvass votes ; how they approach the voters ; the use of posters and slogans.

3. Incidental troubles : party squabbles ; ill-feeling ; often unpleasant incidents. These should be kept within limits, and not leave any bitterness.

4. Election proper : how voting is recorded ; ballot or show of hands. How orderliness is ensured.

5. The announcement of results : jubilation of the victorious candidates.

6. Its importance : a useful training in a democratic society like ours.

DUTIES OF A STUDENT

1. He is of course a student first :—he must have application, diligence and devotion ; must obey his teachers and observe college rules ; make his stay at school or college worth while ; acquire habits of discipline, and reserved judgment.

2. But he is also a future citizen :—must take an intelligent interest in affairs ; acquaint himself with facts and study national problems.

3. He must be prepared to undertake social responsibilities : must try to improve his immediate environment ; fight against ignorance, superstition, social backwardness, etc.

4. He must not make his studies an excuse for neglecting his social and other duties.

5. But he should not exceed the limits imposed by his immaturity : study comes first ; action is fruitful only when it is based on his studies.

YOUR DUTY TO YOUR COLLEGE

1. The first duty is to obey college rules : thereby you acquire habits of obedience and discipline.

2. To get the best out of the college : out of its teachers ; out of the library ; in the laboratory.

3. To give the college your best : to bring out all your qualities—intellectual, moral and physical.

4. Ever in your life and conversation to prove yourself worthy of your *alma mater* : let your Alma Mater be proud of your loyalty and devotion.

STUDENTS AND SOCIAL SERVICE

1. A student is a future citizen : he has duties to society ; must not neglect them or be indifferent to them. Thus social services become a part of his duty.

2. A student must first take an interest in his surroundings : he must fight ignorance, superstition, insanitary conditions : he must help night schools, health squads, etc.

3. He must be ready to respond to the call of his country : particularly in times of floods and famines. In Europe students even take part in harvesting corn.

4. He must train himself for National service in times of war. The importance of Boy Scouts ; National Cadet Corps ; Territorial army etc.

5. Training in Social Service will complete his academic education and make him a better citizen.

ACADEMIC DISCIPLINE

1. Discipline means subordination of one's personal wishes to rules meant for all : Essential where many have to work together : 'each is for all, no one for himself' is the motto.

2. Usually viewed as something negative : based on restraints and checks ; useful so far as it ensures smooth work, but not the ideal state of things.

3. Must be creative : undertaken voluntarily out of a sense of duty ; restraint should be gradually replaced by willing co-operation.

4. Discipline a means to an end—the building up of character : one must do right not because it is his duty but because he cannot do otherwise.

WHAT YOU OWE TO YOUR COLLEGE

1. Your education : your mind enlarged ; your intellect sharpened ; your outlook broadened. Reading together in co-operation with many others is a valuable training.

2. Your career : many acquire a particular bent of mind that help them in choosing a career. Others develop the proper attitude to life that makes them more purposeful and efficient.

3. Your social qualities : you learn to bear and forbear with others ; become more tolerant ; acquire the art of mixing freely and talking informatively.

4. Your friendships : college friendships are a priceless gain ; they last through life ; they become the strongest help and support in after-life.

5. The debt to a college not immediately perceptible, but becomes dearer with the passage of time.

STUDENTS' CO-OPERATIVE STORE

1. The need of one is a college : it can supply books and stationery at cheap price. Brings down cost of education.

2. How organised : (*a*) every student should be a member at a nominal membership fee ; (*b*) capital should be invested in a students' stores ; (*c*) should be run by students on the basis of voluntary service ; (*d*) profits should be partly re-invested in developing the stores ; partly in refunding the fees originally in-vested with such percentage of profits as may be possible ; and partly in contributing to some desirable social purpose.

3. Valuable training ground (*a*) in business organisation ; (*b*) in keeping proper accounts.

II. ON GAMES & AMUSEMENTS

1. The Spirit of Adventure
2. Hobbies
3. A Football Match
4. An Ideal Companion
5. Picnics
6. Walking
7. Deterioration in Sports and Games in our Country
8. Any Game that you have Witnessed :
   (*A Game of Volley-ball*)
9. Philately : or *Stamp-Collecting as a Hobby*

Outlines

1. A Journey by Boat
2. Mountaineering
3. A Walk in the Country
4. Winning Friends
5. An Evening at the Cinema
6. The Cinema and the Theatre
7. The Art of Conversation

What revels are in hand? Is there no play
To ease the anguish of a torturing hour?

—*Shakespeare.*

Amusement is the happiness of those who cannot think.

—*Pope.*

I am a great friend to public amusements, for they keep men from vice.

—*Johnson.*

Pleasure must not, nay, cannot, be the business of a man of sense and character; but it may be, and is, his relief, his reward.

—*Chesterfield*

Thus they all with joyful mind
Bear through life like a torch in flame,
And falling, fling to the host behind,
"Play up! play up! and play the game!"

—*Newbolt.*

This is a sport which makes the body's very liver curl with enjoyment.

—*Mark Twain.*

For when the One Great Scorer comes to write against your name,
He marks,—not that you won or lost—but how you played the game.

—*Rice.*

25. THE SPIRIT OF ADVENTURE

[1. What adventure means? 2. What is its charm? 3. Some illustrations. 4. Effect on character. 5. How to foster it? 6. The spirit as it exists to-day.]

Adventure means the act of going out in search of the new and the unknown. In our country the desire for adventure is rare. To do a thing without any ulterior motive, without the prospect of deriving any profit, is foreign to our nature and temperament. We are an utilitarian people. If we go out on a journey, we do so with some object—on business that will bring profit in this world, or on pilgrimage that will bring profit in the world to come. We have records of ancient travellers coming from other countries to India ; we do not know of many Indians who travelled in foreign lands in pursuit of knowledge or profit. There are only faint records of Indian traders crossing the Bay of Bengal to the Indonesian islands ; of Indian scholars crossing the Himalayas to Tibet and China, or perhaps, to Greece and Egypt. But this is not adventure by any means.

True adventure lies in facing all the troubles and risks of running after the unknown merely for the joy of it. It sends out a challenge to our spirit of heroism. It appeals to our strength of mind. The call of the unknown thrills us and excites us. Is there any risk in trying to remove the veil that keeps something hidden from our knowledge ? We will take that risk and bring it within the range of our knowledge. Is the difficulty that lies in the way of discovering the unknown too great ? We will overcome the difficulty and triumph over all obstacles. Dangers and difficulties are only the whetstone that sharpens the edge of our endeavour.

The spirit of adventure is essentially of the West. There it is manifested in a variety of ways. The people go out mountaineering, or on voyages of exploration, or in quest of new knowledge. So great is this love of adventure in the people of the West that they are not afraid to sacrifice their lives in its pursuit. The snow-capped Himalayas or the ice-bound Antarctic or the wilds of Africa or the deserts of Central Asia hold no

terror for them. It is not always that they go out on these arduous expeditions for the sake of increasing knowledge ; often it is only a spirit of adventure that impels them, only the joy and thrill of doing what no one else has done.

There is no doubt that the spirit of adventure has a great effect on a man's character. It makes a man brave and hardy and of an indomitable temper. It makes him master of his destiny. It teaches him to be bold and yet cautious, enterprising and yet calculating, daring but not fool hardy. There is something of the gambler's instinct in one who courts the unknown ; he takes chances it is true, but he must never be foolishly rash. He must know how to balance his means against his ends. He must be vigilant and resourceful. His character undergoes an all-round development. He is a much better man after an adventure than he was before it.

The spirit of adventure has to be fostered. We love life too well to be over-anxious to lose it. Yet it is not perhaps well to love life with a miser's greed. It is good to forget about life and death and face risks with courage and boldness. It acts as a tonic and a stimulant. It adds a zest to life. It makes life worth living. It is good that a young man should go out now and then without any companions and entirely on his own initiative, and see the world for himself. A writer writes most truly, "The adventurer is an outlaw. Adventure must start with running away from home." It raises the spirit ; it hardens character ; it keeps the mind in a state of perpetual alertness. In the sum-total it reacts on the character and the outlook of a nation. It is a constant reminder to us that life is something more than keeping to the line of safety ; life is a quest for the unknown, and the end of the quest is often the quest itself. It is the one thing in life which is self-complete and self-sufficing. "The life of the adventurer is a practice in the art of the impossible."

It has to be admitted that a change is noticeable these days, —a change very much for the better. It began when Ram Mohan Roy crossed the Himalayas to go to Tibet. Tenzing's feat in climbing Everest and Mihir Sen's swimming the Strait of Dover have been a great incentive. The establishment

of a mountaineering school is a step in the right direction. In one sense we may say that it worked in those dare-devils who risked their lives against the most efficient espionage system in the world in our fight for freedom. We have had young Indians cycling across continents, travelling from land to land without a copper in their pockets, attempting feats of physical daring, and climbing mountains. Political independence is bound to re-act on mental independence, and as the horizon of the mind widens, we will respond to the ideal of Tennyson's *Ulysses*—"to strive, to seek, to find, and not to yield."

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26. HOBBIES

[1. What is a hobby ? 2. Why they are necessary. 3. How to select a hobby. 4. What one must guard against.]

Acharyya Prafullachandra Ray, who in his days used so much to influence the minds of his young listeners, was never tired of reminding them,—"Every Englishman rides a hobby-horse." He wanted to teach us the very great need of having a hobby in life. A hobby is something that we pursue for the sake of pleasure only,—with no idea of making a profit. Stamp-collecting is a great hobby—perhaps the commonest and the most universal. Some pursue photography ; it is more expensive, but to others very much more pleasant. Some go out fishing ; it is the hobby of the meditative man. To sit near a tank or a small rivulet, hook and rod and line in hand, lost perhaps in Alnascher's dream, or perhaps inventing innocent fictions of the big fish that never would be caught—nothing can be more pleasant than this. Others again devote their spare hours to the arts and crafts,—designing or shaping or gardening according to the mind's sweet will. These are creative hobbies. Abanindra Tagore took a hobbyist's pleasure in turning useless knick-knacks into pretty toys. Lord Salisbury used to find relaxation from politics in the chemical laboratory. Gandhiji's hobby was the *charkha ;* it brought peace to his mind, and helped to set up an example to the people. There may be as many hobbies as there are men, and each seems to have the

power of winning for the pursuer freedom in a Paradise of Blessedness.

We in India have very few hobbies. Gossiping or *adda* is almost the only thing that gives us the quintessence of happiness. Hobbies are necessary for mental relaxation. Perhaps because we are mostly in a state of idle relaxation, we do not feel the need of any hobby. But the more strenuous we become, the greater will be our desire for some refreshing hobby. After a day's hard work and leading a most mechanical existence, it is a real treat to divert oneself with something inessential ; something that we need not do to satisfy a master, or to meet our daily needs ; but which we can do or not do at our own sweet will ; something in which success is welcome but failure will not matter.—Oh, the blessedness of having such a recreation !

In selecting hobbies, certain elementary principles should be observed. One must select a hobby that is pleasing to one's self ; at the same time one must see that it does not offend or irritate others. How often have we had occasion to curse a neighbour who has adopted music as a hobby. In blissful ignorance of the agony he inflicts on others, he doubles his voice, and trebles it, to the infinite annoyance of those who love music as an art, but not as another man's hobby. Next, one must not try to interest others in one's hobby. A hobby is exquisitely personal ;—and it is just possible that to others it might not appear pleasant at all. One knows the budding photographer who loves to open out the treasures of his album to his friends, accompanying each picture with a recital of circumstantial details :—it may very well be enough to drive a friend into the enemy's camp. The truth is we must not intrude our personal hobbies on other people's attention. One must also be careful not to select a hobby that strains one's resources, for then instead of a relief, it will become a burden. Finally, even hobbies should have some social aim. They should be creative. A purely personal hobby is something too selfish. We must try not to allow a hobby to become that.

An important thing to remember and guard against is that a hobby must never become an obsession or a passion.

Anything that becomes an obsession has the tendency of making the man a bore,—a man with a single interest outside which he cannot think or speak. Rather than be such a man, it is better to give up a hobby. When a hobby becomes a passion, it may make a man unmindful of his duties or neglectful of his responsibilities. It is as bad as drinking or gambling. Hobbies are meant to vary the monotony of daily routine ; more than this they should never become.

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27. A FOOTBALL MATCH

[1. Most popular of amusements. 2. A match between Mohan Bagan and East Bengal. 3. Strong excitement, due to sportsmanship. 4. The game described. 5. Reflections.]

A football match perhaps, is the most popular of all amusements all over the world. It attracts hundreds of thousands of eager, enthusiastic spectators. Possibly this popularity is due to the concentration of thrills and excitement within the space of an hour or so that the game takes. To witness such a game is a good relaxation after the day's hard work.

To describe a football match requires a poet's pen. It has an epic character. If the teams are evenly matched, the game rises to the height of a heroic conflict. A match between Mohan Bagan and East Bengal is a splendid sport any day. Though not a football fan myself, I cannot help sharing in the general enthusiasm whenever there is an encounter between these two teams. I shall describe one event and how I took it.

From the very moment of queuing up for entrance the excitement began. First, there was the struggle for tickets ; then a struggle for entry. Each of the two teams enjoys a big reputation all over the country. It has been built up by years of solid football. Neutrality is impossible ;—you must support either one team or the other. And the two clubs have their bands of enthusiastic supporters. When I took my seat in the gallery, I was surrounded by eager partisans standing up for the team of their choice. At first it was all good-humoured

banter, but I could sense a veiled hostility that lay under it. An innocent bit of humour at the expense of a team would be met with a sudden flash of ill-temper which was not without sinister possibilities.

Then the referee arrived and the teams took the field to the enthusiastic cheers of their supporters. The captains came up, shook hands and tossed for position. As soon as the teams had lined up, the referee blew his whistle and the game started. The ball swung from man to man ;—the players were on tip-toe, now dribbling, now passing, now shooting hard and low or high overhead,—and behind each move one could see a science at work. The least mistake would give the advantage to the other side. When the ball came towards the goal posts, all the supporters of the attacking side would rise and cheer the forward-moving line to the echo, while the other side would with equal zest shout warning, advice and encouragements to the defenders. Those moments were packed with thrilling excitement. And whether a goal was scored or prevented, the mighty cheers of thousands of men would be heard miles around. I, of course, standing more or less on neutral ground, could not only share the enthusiasm, but could enjoy the humour of the situation as well. For, just imagine, all this excitement was over nothing more than pushing an inflated ball through the goal posts against a crowd of opponents ! It brought profit to none, but distributed pleasure all around.

I saw the game several years ago, and, being neutral, do not exactly remember who won. But I enjoyed every moment of the game. There was ample evidence of skill and strength and manliness. Above all there was sportsmanship,—playing the game hard to win, but refusing to take unfair advantage.

A football match is good both for the players and for the spectators. It is good for the players because it gives them a training in discipline and the will to win which is so important for the achievement of success in life. It is good for the spectators because it brings to their life joy and enthusiasm. For a moment it lifts them from the dull monotony of their common-place life.

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28. AN IDEAL COMPANION

[1. .Man loves companionship. 2. An ideal companion should have—(a) sympathy; (b) sense of delicacy; (c) complementary qualities; (d) equality; (e) spirit of give and take. 3. Exceptions to the above. 4. A man is known by the company he keeps.]

Man is a gregarious animal. He loves companionship. He cannot live a solitary life unless he is less than or more than a man, a savage or a saint. Pleasures afford more delight when shared with others ; to enjoy them in solitude is a dreary thing. There are some who feel quite at home in every company. But most men have their own likes and dislikes in the matter of choosing congenial company. Some like to have a good-humoured, light-hearted friend to lighten his care-worn days. Some prefer the serious, sedate type. Hence it is difficult to point out any one type as the ideal type. Yet perhaps, all like certain general characteristic invariably, and these point to the ideal.

An ideal companion should, in the first place, be sympathetic. He must be able to understand and see the other man's point of view. The selfish, ego-centric type is in every way unsuitable as a companion.

Secondly, one likes the companion to have a certain delicacy of perception, one who knows when not to intrude and interfere. Sometimes we feel a desire for loneliness, for a quiet meditative moment. He is a bad companion who thrusts himself at such times. He irritates.

Perhaps one likes a companion whose qualities are complementary to one's own. Men who know the same things or have the same tastes are not always the best company for each other. Neither does one like the person who subordinates himself to his friend, or always agrees. Such companionship becomes tasteless and monotonous.

There should not be much disparity in age or status in an ideal companion. The worldly-minded Chesterfield counselled, "Endeavour, as much as you can, to keep company with men above you." This is the advice of a snob, and a sensitive person

may not find it easy to live up to it. Companionship flourishes between equals. Superiority creates diffidence ; inferiority makes one patronising. The ideal companion should be one in whom it is possible to confide, whom one can consult or advise in times of difficulty. Homeliness in a companion is an asset, for it calls the heart to quietness.

An ideal companion must have the spirit of give and take. There must be capacity to reciprocate. A man who always gives soon becomes too superior to be a pleasant companion. A man who always receives develops an inferiority-complex and becomes possibly a mere hanger-on. Neither must one be too exacting or jealous, but on the contrary, must be able and ready to make allowances, to overlook faults, to excuse human short-comings.

It is good to have a companion of pleasing manners. A sour temper or outlook is exceedingly unpalatable in everyone,—most of all in a companion. The fault-finding critic, or the advice-monger can only repel. What is wanted is charity, the capacity to overlook or forgive.

Of course, there are exceptions. There may exist comradeship between a rich man and a poor man, or between a philosopher and a frivolous person. A Jewish scripture says, "Join the company of lions rather than assume the lead of foxes." Diversity is often a cementing bond, and the power to assimilate contrariness is a natural gift. Every man has his own boon companion whom he selects according to his own personal temper and outlook.

One thing may be mentioned. It is said that a man is known by the company he keeps. In a sense this is true. But too often it is the motto of the prig, the self-conscious man of virtue. Jesus sat "with publicans and sinners". To his enemies this was a crime. But that in fact was the measure of his greatness. So the motto is certainly not the whole truth. I have known scholars who love to relax themselves in the company of commonplace men, and enthusiastic travellers who find pleasure in associating with confirmed stay-at-homes. Here certainly the company is no index of character. In short where the parties are human beings, it is impossible to generalise.

29. PICNICS

[1. A pleasant diversion. 2. Kinds of picnics : (a) a family party ; (b) a party of friends. 3. Stages—(a) planning ; (b) arrangements ; (c) the picnic itself ; (d) the return journey. 4. What makes a picnic successful.]

Picnics are a pleasant diversion. They break the monotony of life. They bring into one's daily life a touch of variety. They carry us away from the world of our daily existence into a world that is different. They may be said to touch the prose of life with the charm of poetry. They release the springs of joy held down by the burden of duties and responsibilities. Hence they are often a refreshing tonic.

Picnics are of various kinds. One may have a picnic witn one's family. This is not very common in Indian households. Here domestic life seems to leave no scope for a pleasant holiday, —for an escape from the dreariness of perpetual domesticity. And yet perhaps it is likely to be the pleasantest. The relationship between parents and children, between brothers and sisters, too often becomes formal and lifeless. An outing in the open air, away from the well-marked conveniences that are so necessary to make existence smooth, is in the nature of a pleasant surprise. It startles us out of our habitual routine ; it brings out the very best in each one of us ; and we realise that we are human beings with distinctive personalities.

Another kind is a picnic with friends. This is far more common with us. Students in schools and colleges often organise these excursions. For a large party of friends to go out somewhere and enjoy some sort of novelty must be pleasant. But such picnics often tend to become noisy and artificial. There is a determination to enjoy resolutely, and that in itself destroys freshness.

A picnic has four stages. The first stage is planning. Often this is the pleasantest. To discuss plans in advance gives us happiness by anticipation. The selection of the place, of the party, and of the nature of the outing gives ample scope for discussion and argument, and makes things lively. But it becomes a botheration if there is too much planning, too much

attention to every detail. The joy of a picnic often lies in the discovery that something has been left behind, something has not been provided for. The ingenuity of individual members is taxed, and to devise ways and means to get over the difficulty adds much to the relish of the situation. It is no use carrying to a picnic the well-ordered self-sufficiency of the home.

Next come preparations. One must arrange conveyances, collect utensils and eatables. Usually there is division of labour and responsibility. Some bring one thing, some bring another. This shows up the efficiency and resourcefulness of individual members of the party. It is a lesson in the art of organisation. The leader has to see that everything is in order. His leadership is put to the test.

Then we have the picnic itself. As we have said before, an outing that is too well-ordered is not half so pleasant as one in which there are errors of omission and commission. Improvisation is not the least of the charms of a picnic. If there is a mistake or a misadventure, it only creates humour and laughter. Full-blooded young people enjoy these. To display ill temper for such reasons only shows that one is a misfit for a joyous occasion like a picnic.

Finally, there is the return journey. Things have to be packed up carefully. The day's festivity is properly rounded off by a call to the sense of responsibility. It is easy to collect articles of necessity to build up a common pool. It is not so easy to return them to their different places of origin. But there is compensation. For all the way back there is much to talk over, much to reflect on and remember.

A picnic is not for those who want everything to be spick and span. It is the paradise of the amateur. He can never enjoy a picnic who cannot make allowances for short-comings, for failures, for mistakes. Only those who are able to accommodate themselves easily to discomforts and untoward circumstances really enjoy a picnic.

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30. WALKING

[1. Both an exercise and a recreation. 2. The morning walk. 3. The evening walk. 4. In the different seasons. 5. The way to take it. 6. A solitary ramble.]

Walking is the best possible exercise,—not only for the old, but for the young as well. It can also be made into a pleasure. That means it can be good both for the body and for the mind. Herein lies its excellence. Other forms of exercise are usually good for the body only ; they leave the mind untouched—except, of course, indirectly, since whatever is good for the body is good for the mind as well.

Walking for physical exercise is called the 'constitutional'. It is taken usually early in the morning. Its character varies with age. The young man walks briskly. Old men keep an easy pace. With them time is no consideration. Rather they seem to kill two birds with a single stone,—they induce a proper circulation of blood, and also help them to while away the time.

Walking in the evening is mostly old men's affair,—since a vigorous youth has other means of exercising his limbs. Old men usually walk in groups ; they combine walking with gossip. Some follow the maxim—'after supper walk a mile'. It helps digestion and induces sleep. But in our country the habit is rare.

There is no season for walking. It is pleasant in the early summer mornings. The crisp morning air has a tonic invigorating quality. It is fragrant with blossoming flowers, cool with the overnight dew-fall. Walking is likely to be most disagreeable in the rains. For an umbrella is an encumbrance and a raincoat a stifling infliction. It is enjoyable before sunrise in summer, and after sunrise in winter. As to the place, walking where one can get fresh air and a fine prospect is the best. But I do not agree with Chesterfield when he said that walking in the street was a mark of vulgarity. It can be indeed most refreshing to a lover of crowds. There is something essentially stimulating in "the human face divine". It brings out the humanity that is in us

Some do their rounds as a matter of duty. With them it is a medicine—something unpleasant that has got to be gone through. But with many it is a pleasure—to be looked forward to with delight. That is because these latter know how to enjoy a walk. They know how to enjoy the natural scenery, the music of birds, the lovely play of colour—from the blue sky above them down to the green earth beneath. They can also, when the mood is on them, meditate on men and matters. The poet loves to ramble alone so that his enjoyment may not be disturbed by the comments of the unpoetical. The man of the world enjoys walking with a band of congenial companions.

Hence, walking can be enjoyed alone or in company according to temperament. The solitary walker is either poetical or meditative. He enjoys the beauty of Nature, the variety that lies scattered all around in such plentiful profusion. Or he loses himself in thought. Nature and his own fancies are for him companions enough. A companion intrudes into the privacy of his thoughts, and breaks the spell of meditation when it is on him.

But many love to walk in company. It provides them with an occasion for light and cheerful conversation, a holiday mood in which all cares are, for the moment, forgotten. It is a time for relaxation without the indolence that often accompanies it.

The essence of enjoyable walking is to have no purpose, no end in view. The man who walks even for health makes his walking a duty. All duty is painful if it is compulsory. So, while taking a walk one must learn to get out of the narrow limits of one's self, and to take an interest in men and things outside and around him. It may mean interest in Nature, in flowers and birds, in the 'dear familiar things of earthliness'. Whatever it is, it breaks the monotony of routine, and lends to it the charm of variety.

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31. DETERIORATION IN SPORTS AND GAMES IN OUR COUNTRY

[1. The complaint. 2. Want of sporting spirit. 3. Unhealthy rivalry. 4. The standard of games. 5. The conduct of spectators. 6. How to check it]

If experts are to be believed, there has of late been a marked decline in the standard of our sports and games. And we may well believe them from what we see with our own eyes.

In the first place, there is a general want of the sporting spirit. Players lose their tempers on the field and defy the referee ; spectators are partisans of the club rather than of the game ; winning a cup or shield becomes more important than playing the game. Unsportsmanlike conduct is becoming too common. There is a general air of indiscipline. It is too often forgotten that to be able to take a defeat well is as much a part of the game as to win victories on the field. Perhaps it is the better part.

In the second place, though rivalry in the world of sports is good, unhealthy rivalry is bad. That is what we find to-day. Clubs are trying to dupe the authorities by importing unauthorised players. There is a general tendency to conceal professionalism under various garbs. Large sums of money are spent on the hire of players. Bars have been opened in club-tents. Gambling among spectators is said to prevail widely. All such underhand practices are dangerous in the field of sports. They destroy the true spirit of the game.

In the standard of games also there has been a steady fall. In the 1936 Olympics our football team, though defeated, was never out-classed and often convered itself with glory. The tactics of our barefooted footballers at the Paris Olympic was a pleasant surprise to European sportsmen. In 1952 it suffered disgrace and humiliation. Of course there was a change for the better in 1956. In cricket, the previous tours showed the makings of a great team ; to-day we have a few individual players who have hardly any team sense. In the field of athletics the standard remains below par. India has yet to achieve an

Olympic medal. In hockey alone, our colours are yet flying, but as the challenge is becoming stronger every year, even here we must look to our laurels.

The conduct of spectators also seems to be on the down-grade. Under the least provocation they invade the field and engage in scuffles. They treat the referee with scant courtesy. They get easily out of control and their disorderly behaviour reacts on the players. The presence of policemen on sports ground is certainly not a desirable thing, but under present conditions it seems difficult to do away with them.

A great deal of this is due to the managers of clubs. They are known to incite players to defy the referee. They lodge protest whenever defeated, and do not hesitate to go to the law-courts at the slightest provocation. There are some honourable exceptions—like the Mohun Bagan Club of Calcutta —who take all decisions in a truly sporting spirit.

The deterioration has to be checked. The causes must be removed. In the first place, it is worth enquiring how much the low-grade food available now is causing lowered stamina. Want of stamina naturally disables players from exercising self-control or from playing the game. We are told that in Russia sportsmen are given special diet, rich both in quantity and quality. They realise there that severe physical exercise causes physical wastage which must be quickly compensated. In our country, most players become untimely old. Secondly, sham amateurism has to be abolished. If necessary, professionalism must be put on a recognised basis. Due recognition must be given to *bona fide* players. Thirdly, steps must be taken to prevent drinking and gambling. They have no place in the field of sports. Fourthly, the authorities must enforce discipline. For this, they must act without favouritism. An unsportsmanlike player should have short shrift, whatever his merits in the game may be. Finally, players must be reminded that games and sports are no longer local affairs ; our players are attaining international status. Thereby they become representatives of our country. Their conduct will bring glory or disgrace on their country.

32. ANY GAME THAT YOU HAVE WITNESSED

(A Game of Volley-ball)

[1. What game was it ? 2. Why do you remember it ? 3. A description of the game. 4. Remarks on the players. 5. Criticism of the game as a whole.]

I had the good fortune to see the Volley-ball International Test between India and Russia. Russia enjoys the reputation of being about the strongest volley-ball team in the world. Besides Russia had gained everybody's admiration only a few days ago by their magnificent mastery in another game—the most popular in Calcutta,—*viz.*, football. I was therefore all the more eager to see this international game. I never expected that our country would win, but I knew and wished that India would make a strong bid to win. I was not disappointed.

The game was played in our Ranji stadium. I have reason to remember the match. I remember it, first because I never saw such a big crowd turn out to see a volley-ball game. It is not a very popular game although we play it at the University and in some of the colleges. But I will remember it always because our team defeated Russia in every department of the game. It was a grand and thrilling encounter. One enthusiastic sports commentator wrote : "Smashing, blocking, and boosting superbly, India, who rose to heights of unexpected greatness, defeated Russia by three games to one in the first unofficial volley-ball test." The commentator was right.

From the very first game the Indians showed their will to win. They secured an early lead, but the Russians slowly drew level. A fierce battle for supremacy followed, but in the end, the Indians asserted their mastery and came out winners with 15 to 12 in their favour in the first game.

The visitors now understood the seriousness of the situation, but try as they might, it was a ding-dong affair, each party alternately establishing a lead, right upto 15-15. It was once again a desperate rally in the last few minutes that secured the game to India.

The third game was Russia's game. They had recovered their shaken confidence and played coolly and with determination. Our boys were outplayed and they lost the game with 15 to 9 in Russia's favour. It was a convincing victory for the visitors.

It was now India's turn. The Russians began well, but they were penalised for 'holding' several times. It seemed that the Russians could not play under adverse circumstances. Instead of attacking strongly they took to defending desperately. Confidently our boys pressed home their advantage and won the game and the set at 15 to 8.

It was certainly a grand victory, and we ought to feel proud of the players who put our country on the map of international volley-ball. It must, however, be admitted that on the whole the Russians were a more well-knit cohesive team. They had greater unity and team-spirit. Our boys played well, but victory was due more to the individual brilliance of Gurdayal and Gurdev Singh who bore the brunt of the battle. Physically these were fully the equal of their opponents, while they proved much better able to bear the strain of battle, and to recover ground from almost seemingly hopeless positions. These two players had visited Russia, and it was clear that they had learnt much from the Russian players whose methods they imitated and improved upon.

The Russians lost their game chiefly because they were more easily upset under severe attack. The Indian players were never inclined to be nervous ; they were magnificent all through. While the Russians were too easily frustrated, our players seemed to know that a game was not lost until it was won. In teamwork, the Russians were superior, and we have to learn much from them in this department of the game. In confidence and stamina, our players certainly deserve the highest praise.

33. PHILATELY : OR STAMP-COLLECTING AS A HOBBY

[1. What it means. 2. Its beginnings. 3. The nature of the hobby. 4. Pleasure with profit. 5. Its range and scope.]

Philately is the science of collecting postage stamps. It is a hobby that originated within a few years of the issue of a penny postage in 1840. But from a hobby it has now developed into a scientific pursuit cultivated under the auspices of numerous societies, and possessing a large body of literature. The name was suggested by a Parisian in 1865.

When and how the hobby began is not exactly known. Though Rowland Hill introduced the penny postage in 1840, most European countries did not adopt the system till about 1849. The hobby of collecting postage stamps began sometime later. The two oldest existing collections were begun in 1853 and 1860.

The French were the earliest to make systematic collections. They noted the different shades of colour, different schemes of water-colour, different perforations, different border-marks. Stamps were collected and arranged in terms of these, and a good collector was something of a connoisseur.

Stamps were printed not only for daily use but for commemorative purposes. We have had stamps commemorating our Independence, the Buddha Jayanti, the Universities' centenary, and many other events. Hence stamps have a historical importance, and though of recent origin, they remind us of forgotten things. Thus there is a stamp commemorating the short-lived Republic in Zululand which is now a forgotten episode in history. Stamps also carry geographical information. A Tasmanian stamp will tell us of waterfalls and lakes in that island. We can know from postage stamps something of the flora and the fauna of a country, its art and architecture, its great men and great achievements. Stamps have been truly described as 'medals stamped on paper'.

Philately was recommended as a hobby worth cultivating by no less a person than Thomas Huxley. There is much to be

said for it as a hobby. It is of absorbing interest, a perpetual side issue which always accompanies the hobbyist. He is for ever on the look-out for a new discovery, for a friend to fill up a gap. He has friends all over the world with whom to consult and exchange interest and information. It thus helps a man to get a pleasant relief from the pre-occupations of life, to build up a congenial fraternity of like-minded hobbyists.

We live in a utilitarian age. The profit-motive is paramount with us. Philately is also a profitable business. Valuable collections fetch fabulous sums. There is a regular market for the buying and selling of stamps. But it is not of this aspect that we speak. We are speaking of the hobby as something which has no other end in view than to bring personal pleasure. As such, a collector of stamps can assure himself of a constant source of engagement for himself. To secure good specimens, to hit upon a freak issue, to assort, identify and classify these according to a system, to build up a neat and presentable album, and to turn over these pages every now and then in a delicious mood of relaxation and reminiscence—such is the joy to which a stamp-collector has constant access.

This hobby is probably the most wide-spread. But why ? The reason is simple. One invariably gets tired of a hobby, and there comes a time when one puts it by as something childish. A good collector then can go to the market and sell his collection at considerable profit. Pleasure is thus coined into profit. It is the same with the collection of old coins or old chinaware. But there is a difference. The latter are likely to be expensive, unless one is so fortunate as to light upon an ignoramus who has dumped such ancestral legacies as so much lumber. But the stamp-collector can proceed on modest lines. Usually he begins as a school-boy rummaging his parents' waste-paper basket or rifling their rejected envelopes. Then with experience he extends his area of exploration—until he has his own chain of correspondents range from China to Peru. He is a unit in a co-operative fraternity, a free-mason of a secret lodge. That surely is as ample a source of satisfaction as one may wish.

Appendix Outlines (to be developed by students)

A Journey by Boat

1. Occasion ; preparations made ; companions who accompanied. What the prospects were.

2. The journey described : the changing scene—the green fields, the wayside villages ; men, women and children who came to the river,—their different occupations described.

3. Difficulties experienced : of food, of sleep, of other comforts.

4. Pleasures enjoyed : the cool breze ; the pleasing scenery ; the joy of relaxation.

5. Arrival at destination.

Mountaineering

1. Tenzing's success in climbing Everest has fired the imagination of our young men. The opening of the mountaineering institution at Darjeeling marks a new epoch.

2. Mountaineering needs physical and mental fitness.

(a) *Physically*, one must be strong in body, capable of enduring any amount of fatigue and hardship ; a powerful muscular and nervous system.

(b) Mentally, one must be absolutely fearless a keen and active mind capable of meeting sudden dangers and emergencies.

3. It has an educative influence : it makes a man quicker to perceive and to grasp a situation.

4. The joys of mountaineering,—the thrill of climbing, of overcoming obstacles, of feeling that one has dared boldly.

5. The mountaineer has a calm and equable mind,—he is neither elated by success nor depressed by failure. The attempt and not the attainment is what matters.

A Walk in the Country

1. The time of day ;—in the morning, the radiant beauty of the rising sun, the freshness of the tonic breeze ; the pleasing outlook. In the evening, the colourful beauty of the setting sun, the soft soothing evening winds, the atmosphere of day's work done.

2. The sights of nature : the colour of the sky ; the fields and the forests ; the herds of cows and flocks of sheep going to and coming from the pasture.

3. The sounds of nature : the song of birds at morning and at evening ; the lowing of cows ; in the morning the song of workers going to their work ; in the evening the playful shouts of children.

4. Its tonic quality ; refreshes the mind, tones up the body ; soothing influence on mind and body.

Winning Friends

1. The misery of a friendless life : the necessity of having friends.

2. The need of social qualities : one must be a good mixer ; must know how to pick up a conversation and engage an affectionate interest.

3. A secretive, suspicious man cannot win friends ; one must be free, frank and easy. One must know how to win confidence, how to help and to receive help.

4. To keep friends is more difficult than to win friends, for it needs a good temper, a generous tolerance, the sympathetic attitude.

An Evening at the Cinema

1. Preparation : the call of the picture ; the excitement and joy of anticipation.

2. Queing up for tickets : its evils, its pleasures—the humorous side of it.

3. Getting into the hall ; taking one's seat ; the preliminary cinema music and the boring advertisements.

4. The shouts and the topical news-reel : their merits—they put one in the proper frame of mind and drive away all outside thoughts. One settles down to be amused.

5. The picture : the brief outline of the story,—the picture, the music, the acting.

6. The end : going back home—the post-mortem discussion.

The Cinema and the Theatre

1. The older tradition of the theatre ; but the cinema is of recent origin. How it is superceding the theatre.

2. The theatre has a more intellectual and a deeper emotional appeal ; the cinema has a larger spectacular appeal. Therefore older people are drawn to the theatre ; younger people to the cinema.

9. The theatre is costly ; few can afford it—hence it is open on fewer days in the week. The cinema is cheaper and more democratic. It is open several times every day.

4. A film costs fabulous sums to prepare ; but its wider attraction makes it more profitable. It needs heavy capital investment but brings larger profits. A play is less costly and its profits also are limited.

5. Hence amateur theatrical parties are gaining popuarity : the 'Little Theatre' movement.

6. Both are having wider use in the educational world. Pictures are used to illustrate teachings of history, geography, the science, etc. Acting develops confidence, good pronunciation and greater control on one's movements and deportment.

The Art of Conversation

1. Every one likes to talk but good conversation is an art. It depends upon many factors, e.g.,

(a) *Firstly*, a good talker must be a good listener ; he must not lecture, for that is pedagogy ; nor interrupt others all the time, for that is discourtesy.

(b) *Secondly*, his mind must be well-stocked ; he must convey information, and enliven his talk with anecdotes.

(c) *Thirdly*, he must have wit : he must speak tersely, with humour, but without hurting or wishing to hurt. He must know how to attack without malice.

2. It must also avoid certain defects ; e.g.,

(a) A good talker must not be self-opinionated, and impatient of others.

(b) He must not always talk of his own troubles and his own achievements : such a person becomes a bore, the worst enemy of good conversation. He must know where to draw the line.

(c) He must never allow it to interfere with his or other people's business ; he must know where to stop.

3. The pleasures of conversation : it relaxes the mind, fills up a leisure after a tired day's work. It also has an educative influence. A talk with a well-informed person has a tonic quality.

III. ON CITY & VILLAGE LIFE

1. City Life
2. Life in the Village
3. Rural Bengal
4. Calcutta Streets
5. Scene in a Public Park
6. Indian Villages of the Future
7. A City Market
8. A Thuderstorm
9. A Rainy Day in Calcutta
10. A Railway Journey
11. An Air-flight
12. A Boat-trip in Moonlight

Outline

1. Your Town
2. Your Village
3. Scene at a Railway Station
4. A Visit to a Zoo (or a Museum)
5. An Election Scene
6. Harvesting in a Village.

Fields and trees teach me nothing, but the people in a city do.

—*Socrates.*

The first requisite of a man's happiness is birth in a famous city.

—*Euripides.*

Towered cities please us then,
And the busy hum of men.

—*Milton.*

In those vernal seasons of the year when the air is calm and pleasant, it were an injury and sullenness against nature not to go out and enjoy her riches.

—*Milton.*

God made the country, but man made the town.

—*Cowper.*

To one who has been long in city pent,
'Tis very sweet to look into the fair
And open face of heaven,—to breathe a prayer
Full in the smile of the blue firmament.

—*Keats.*

I have no relish for the country; it is a kind of healthy grave.

—*Sideny Smith.*

The country is a lyric; the town is dramatic. When mingled, they make the most perfect musical drama.

—*Longfellow.*

And Country life I praise,
And lead, because I find
The philosophic mind
Can take no middle ways.

—*Bridges.*

Stunned with fresh thunder, the harsh delightful noises,
I move entranced in the thronging pavements. How sweet,
To eyes sated with green, the dusty brick-walled street!
And the lone spirit, of self so weary, how it rejoices
To be lost in others, bathed in the tone of human voices,
And feel hurried along the happy tread of feet!
Violets, daisies,—
What is your charm to the passionate charm of faces,
This ravishing reality, this earthliness divine?

—*Monomohan Ghose.*

34. CITY LIFE

[1. How it affects village people. 2. And the town-dweller. 3. The general pattern of city life. 4. Why it is unattractive. 5. Its importance. 6. Its influence.]

Those who have lived in the country find city life most unpleasant. The noise and the bustle, the smoke and the dust, the air of haste and unrest—as though there is 'no time to stand and stare' at the beauties of life and nature—bewilder the countryman. Accustomed all his days to take life easily, he feels himself an alien, out of his element, caught in a perpetual whirl of motion. He loses his bearings amidst the unceasing noise and movement of the crowd. Body and mind are in a state of high tension. He is stunned or intoxicated ; and the strain is often more than he can bear with any degree of comfort.

But a man born and bred in the city has different feelings, altogether. All this crowd and 'busy hum of men' are to him a perpetual tonic. They have the sharp edge of reality. They bring him in touch with human beings and fill his mind with a sense of human fellowship. He feels himself 'midst the crowd, the hum, the shock of men', a small unit in a vast sea of humanity whose constant ebb and flow is something elemental, something that is almost like the blind inexplicable movements of natural forces. From all quarters there come challenges that engage all his faculties and keep him alert and awake. He is always on his mettle, and feels all the better for it. Not for him is the ease of relaxation, the dullness of an easy and restful existence. Each day brings its own problems and complications and he must make quick adjustments for which he has to draw heavily on such reserves of power that he may have. He knows not the dullness of monotony, the lifeless uniformity of a leisured existence. Life for him is an exciting adventure, full of novelty and unexpectedness at every turn.

City life has its own particular pattern. The day breaks not with the song of birds, but with the street cries of hawkers, the cacophany of the motor-horn, the rattle of vehicular traffic,—the thousand and one noises that drown the individual voice in a hubbub of noise. As the day advances, noise

and movement gather increasing momentum until midday comes. Then for a few hours, a curtain of quietness descends on the residential quarters : children have gone to their schools ; men are busy at their avocations ; women, after a hectic morning, find relaxation in sleep and gossip, or in visiting friends, or perhaps shopping out. In the streets one hears the chiming bell of the utensil-seller, or the drowsy call of the ice-cream vendor, the hawker of clothes, the pedlar of sundries. Afternoon passes ; once again the noise increases. Children come from schools and, after a hasty tiffin, run to the playgrounds for a romp or a game. Office-goers and factory hands return weary and listless, take a leisurely tea, and then sit in groups on roofs or balconies or verandahs, talking and listening,—for once careless of the flight of time. The horns of motor cars once again send echoes through the streets. The shops begin to fill with men and women, buying this and that. The cinemas, the lecture halls, the theatres are all thronged with people out for entertainment or edification. And then gradually the tempo subsides and fades away in the darkness of night, and all is quiet and still :—

> Dear God ! the very houses seem asleep ;
> And all that mighty heart is lying still.

Yet city life, as we know it in our country, is unattractive. The houses are for the most part crowded to suffocation ; the want of fresh air and light makes the congested localities extremely unhealthy. The streets are infested with unsightly beggars, unwanted dogs, and cattle let loose to wander at will. Dirt and squalor almost in every street betray the indifference of the municipal authorities and the apathy of the citizens. An acrid smell is always in the air. Dirty, dusty, dingy,—it seems strange that people can like to live in the city.

But many of them do. It was Johnson who once said, "When a man is tired of London, he is tired of life." The same can be said of every city. There are many reasons for this fondness for the city. One loves "this ravishing reality, this earthliness divine". There are other reasons. The city is the source of livelihood for many, and a sort of compulsion ties them up to all its disadvantages. It is the centre of a thousand trades.

It is the seat of culture, of political activities. It gives us the amenities of modern life that are not available in our villages. Cinemas and theatres provide pleasant recreation ; the best educational institutions are here for our studies ; the best medical facilities are available to us in our sickness. The city has something to give to men of all tastes and temperaments. There is no chance of any one feeling dull and listless. For all these reasons, even one who dislikes the city is drawn to it.

Above all, a city is a veritable university for men who like to acquire wisdom from observation and experience. Someone has truly said : "If you would be known and not know, live in a village ; if you would know and be unknown, live in a city."

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35. LIFE IN THE VILLAGE

[1. What it is like. 2. Wherein lies its appeal. 3. Why one dislikes it. 4. Attempts to reconcile with city life. 5. The future prospects.]

Milton, in his *L'Allegro,* gives us a pleasant picture of life in a village. Though he speaks of England, his description with minor changes is true of villages all over the world. A man in the village gets up early in the morning with the welcoming song of birds. He greets the sun as it rises in state in the eastern horizon. He listens to the song of the peasant, and watches the cow-herd drive his herds to pasture. In the afternoon, the 'neat-handed' farmer's wife serves her husband with a simple meal she herself has cooked.

> He sits him down, the monarch of a shed ;
> While his loved partner, boastful of her hoard,
> Displays her cleanly platter on the board.

In the evening, the children and younger people play in the open fields, while their fathers and grandfathers look on with lively admiration. Then at the close of day they sit and talk and tell stories, and after a frugal diet retire early to bed and to a peaceful slumber. And all through the day one feels the fresh breeze and the fragrant flowers and the sweet tunes that hover in the air.

Quiet and peaceful such a life undoubtedly is. It is almost an ideal life for many. It calls the dreamy poet to quietness ; it serves the thoughtful mood of the philosopher. Indeed "to one who has been long in city pent," say Keats, "'tis very sweet to look into the fair and open face of heaven." The loveliness of nature is a poem in itself that one may read without tiring. There are some also who may hate the vulgar rusticity of the country, but none the less they love its silence and quietude and restful calm. Above all, the lover of Nature will like nothing better than to vegetate in a world of vegetation. "When I am in the country," says Hazlitt, "I wish to vegetate like the country."

All this is true, and for a change from the busy hum of towns, nothing can be sweeter or more inviting than the quiet repose of a rural life. Yet few who have tasted the life of the city will feel inclined to go back to the village in spite of all its healthy and healthful attractions. For one thing, life in the village is too monotonous and unexciting. A man slips into a familiar groove and forgets to be bold and adventurous. "His face," said Sydney Smith, "is perpetually turned towards the fountain of orthodoxy." His attitude to life is conservative and unprogressive. He begins to dislike change ; and he thinks it a virtue to stick to the ways of his fathers. The range of his mind is bound by routine and limited by tradition. He cultivates fixed habits, clings to old traditions. Perhaps that is the reason why a village society is so easily and so often a victim of petty bickerings, of narrow-minded jealousies. Johnson said that in a village "every human being is a spy," which is capped by Hazlitt's remark : "All country people hate each other." All who have read Saratchandra's *Palli Samaj* know how true this is

In modern times, many are trying to reconcile the best elements of the village and the town. "The country is a lyric, the town is dramatic. When mingled they make a perfect musical drama." Longfellow means by these words that the country ministers to our feelings, but the town excites our passions. To combine the two we need a town in a rural setting. It must not be too crowded with men ; the houses must be situated in pleasant leafy surroundings. There must be plenty of open spaces—parks and playgrounds and swimming

pools. And whenever one wishes, one can wander away from the city and be in a moment in the heart of open corn-fields, and gardens and orchards. Thus to Nature's amenities of space and light and fresh air will be added electricity, gas and the various municipal amenities offered by a modern city. These are called "garden cities,' and they aim at a fruitful synthesis of town and country.

Of course, the charm of villages will increase with their modernisation. We have to carry to the village the attractions of the town. There must be mechanical aids to make life easy. There must be provisions for a free and full cultural life. There must be close co-ordination between the town and the village so that each will be complementary of the other. The lazy atmosphere of a village is as intolerable as the hectic life of the town.

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36. RURAL BENGAL

[1. Where it is like other rural regions. 2. The charms of rural Bengal : (a) natural scenery ; (b) the village cottages. 3. The decay of rural Bengal caused by (a) lack of modern amenities ; (b) ruin of village industries ; (c) rise of factories. 4. Its influence on the life of people. 5. The village must be saved.]

Bengal—like the rest of India—lives in her villages. If you want to know Bengal, you must ramble through her villages and mingle with the village people. Her villages, of course, have many characteristics that she shares with the rest of the world. The quiet repose, the air of placid calm and contentment, the pleasing natural scenery,—all these are characteristics which Bengal has in common with villages all over the world. But, in addition to these, Bengal villages have certain unique qualities which fill her children with a wistful longing to return to them whereever they might be in the world.

One will not easily find greener plains and meadows than those of Bengal. She is rich, not in flowers, but in vegetation ; not in light, but in colours. The blue sky, the green fields, the yellowing corn, seen against the dazzling whiteness of her summer sky or the magnificent darkness of her rain clouds, have a never-ending fascination for her sons. One's eyes are charmed with

the soothing luxury of colours, with the soft appeal of endless greenness. And each season in Bengal has its own special appeal. One can feel it in the air, in the atmosphere, in the play of light and shade, in the gentle breeze, in the silence and the calm of mute insensate things. 'Soft' and 'soothing'—that is what she suggests all over. Even her thunder and lightning lose their terror against the dark-blue rain-clouds that pour down the blessings of heaven on the thirsty earth.

Nor are the habitations of men less pleasing. The thatched cottages peeping shyly through shady groves, the clean courtyards, the granary—a symbol of plenty,—the cool waters of the tank, the narrow pathways bordered by flowering hedge-rows—all these in their refreshing quietude offer a pleasing contrast to the noise and dusty din of our crowded cities.

But all this beauty must not blind us to the fact that rural Bengal is in a process of decay. Stagnation has set in, and often the peace that we see is the peace of lifelessness. There is a steady drift of population to the towns. Cruel and persistent economic pressure causes a constant migration into the growing industrial towns, and the villages are slowly but surely losing their ancient glory. This is due to two reasons. First, the lack of the modern amenities of life tempts the well-to-do to seek the more congenial atmosphere of a town. Secondly, the gradual impoverishment of village industries due to the development of mechanical production drives many more to seek employment and wealth. Therefore many of the imposing village mansions, that in bygone days used to be scenes of animation during festive days, now lie untenanted. We see all along the river Hooghly ugly factories raising their smoking chimneys that belch smoke into the blue sky, and stagnant villages slowly and surely dying away. All this is tragic and shows how the deceptive atmosphere of peace and beauty of a Bengal village often conceals decay and death.

This stagnation has its influence on the life of the villagers. On the one side, we see men and women going about their daily duties, with that calm resignation which suggests only the illusion of contentment. Women perform their household duties and take off a few pleasant moments of recreation at the tanks and waterways where they gather together for

their daily ablutions and for their drinking water ; children attend their schools, or play truant, and when let out from schools fill the air with their merry shouts ; men gather round *a mandap* at the close of day and smoke their *hookah* and quarrel over village politics. But this is one side of the picture. The other side is brilliantly exposed by Saratchandra in his *Palli Samaj*. It shows how petty-minded and full of jealousy and malice these village people often are ; how want of contact with the larger world has made them illiberal in their attitude to life ; how sluggish their mind is and how mischievous their talks. An unhealthy film has settled on their stagnant minds, and the atmosphere is poisonous and pestilential.

All this, of course, cannot but raise a sigh in the minds of those who love the poet's 'golden' Bengal, and who truly feel the charm of the countryside. It is also true that, if Bengal has to live, the villages must be saved. They must be made centres of rural activities,—of prosperous agricultural communities, of many-sided cottage industries. The restoration of the villages to health and prosperity is one of the most urgent problems of national reconstruction, and the sooner it is tackled, the better will it be for the nation. Indeed, even now the development of our hydro-electric schemes gives us a foretaste of things to come.

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37. CALCUTTA STREETS

[1. A veritable nightmare. 2. Municipal neglect and disorder. 3. Compensations : a pleasing variety. 4. Traffic. 5. The streets at night. 6. Appeal to the citizen.]

Calcutta streets—specially the busier ones—are often a veritable nightmare. To walk through them, except at night-time, is an adventure. One cannot be sure what will happen or what will be experienced. Hair-breadth escapes from imminent death or disaster, sudden discomfiture from some unexpected encounter,—it may be with a bull, or it may be with a banana skin, or with a smart pick-pocket,—anything may happen to make one the victim of a tragedy or a comedy. He may draw around him sympathetic men lending eager help, or grinning urchins

enjoying jolly good fun. All this is surely nerve-racking to the uninitiated. But a true inhabitant of the city finds it all in the day's work, and he develops a kind of efficiency or indifference by constant experience and unremitting habit.

Calcutta streets are ill-kept, ill-lighted, ill-attended. Sometimes one wonders whether there is any authority to look after things. The dustbins are full to overflowing and emit a stench that pollutes the atmosphere. The pavements are full of holes and puddles, and, where these are not, there are crowds of hawkers and beggars and dogs and bulls that make the use of them almost impossible. The pedestrian is elbowed out into the streets, where he fares even worse, since he runs the risk of being knocked down or run over as chance or mischance might decree. And then the noise ! One has to hear it to believe. From morning till night-fall, it goes on—strident, shrill, cacophonous : language cannot give an idea of this continuous Babel.

And yet there are compensations. To the busy man or the tired man,—and in one sense all Calcutta people are either busy or tired,—all this is certainly nerve-racking. But when one has leisure or is in the observant mood, there may be a great deal to amuse, divert or interest. Nowhere will one see such variety of men and manners. Calcutta is a cosmopolitan city ; all the world is here, eager and inquisitive in search of money or pleasure. Watching the different types of men, the curious student of mankind may spend hours of profit and entertainment. The causal sight-seer may haunt the shops or just watch the passing pageantry. Here a palmist is gambling on chance ; there a beggar is coaxing out a reluctant piece of coin ; the hawker, persuasive and persevering with his pleasant smile and ready wit, thrusts his wares under one's nose ; a rich man comes flaunting his wealth with indecent vulgarity, or an unkempt waif in search of a living. Picturesque dress, attractive manners, idiosyncrasies of habit,—the variety is infinite and unending.

We have not mentioned the traffic that ranges the streets continuously. Buses and trams and taxis, rickshaws and hand-carts and bicycles, they pass and repass all through the day,—each with its own distinctive characteristics. The conductors

of private buses,—now happily on the decline—eager and alert, loudly call out for passengers ; the tramway conductor is more aristocratic and attends his job with a bored indifference ; the poor rickshaw-puller rings his bell to advertise his existence ; the prowling tax-cab furtively presses his horn to attract attention. Calcutta people are familiar with all the tricks of trade practised by each. The din they raise, however, is deafening, and at times is apt to get on one's nerves. Few indeed are immune from the frayed temper that inevitably results from it.

At night, the city is unrecognisable. "All that mighty heart is lying still." On dry days, the foot-paths are full of heavy sleepers, who surrender to the charm of the cool night-breeze : after the day's fitful hours, they sleep well. Now and then a vehicle passes by—perhaps it is a doctor rushing to attend an urgent call, or a night-reveller turning homeward. At street corners stand the sleepy watchmen, or they walk along the streets with the heavy tramp of authority. The city has, as it were, been transformed almost magically into a dreamland, no longer full of noise and dust and confusion, but silent, sleepy and sombre.

A new arrival to the city might be charmed by the rich variety it offers, but soon he will be glad to go back to the quietness of his rural home. A city-dweller, on the other hand, may now and then run away from it in a fury of irritation, but he will miss it sooner than he thinks. The spell is upon him and he cannot escape its hold. The very cries of the city and the pungent dusty odour weave a charm over him that he may not resist.

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38. SCENE IN A PUBLIC PARK

[1. A feature of a modern city. 2. Were there any in the past ? 3. Lively scenes : (a) in the morning ; (b) in the afternoon ; (c) in the evening ; (d) after sunset.]

Public parks are a feature of the modern city. They serve a most useful purpose, because they give the people of a crowded city opportunities to breathe fresh air, morning and evening. In

this sense they have been often called the lungs of a city. They also afford open space for games and recreation. They are maintained by the Municipal Corporation of a city to serve these objects. In congested modern cities they are a necessity and fulfil a vital function. "Public money is scarcely ever so well employed as in securing bits of waste ground and keeping them as open spaces," said Sir Arthur Helps.

Of course, it would not be quite right to say that these parks are a characteristic of the modern city alone. We find mention of groves and gardens in the *Jatakas*. Caesar, we know from Plutarch, gave away his walks and pleasant gardens to the Romans : "what had been delights of lords became the delights of the people" (*Martial*). Something of the same kind was provided by the pleasure-gardens of the Moghul Emperors and European princes and noblemen. These did not, however, serve the people as a whole, but only a limited community. Indeed, need for public recreation grounds hardly existed in those spacious days of open fields and scattered villages. Perhaps the danger lay elsewhere : truly in those days 'the public park took away their dwellings from the poor'.

> The man of wealth and pride
> Takes up a space that many poor supplied ;
> Space for his lake, his park's extended bound,
> Space for his horses, equipage and hound.
>
> —*Goldsmith*.

The scene in a public park is one of pleasing animation. It varies with the time of the day. In the early morning, we have a spectacle of old men taking their 'constitutional'. Some take a brisk walk ; others prefer to trudge along slowly, almost as if it were a painful duty. There are others again who saunter in small groups, chatting and laughing, and in general relaxing themselves in the well-earned leisure that retirement has brought. A few are content to sit on the benches, preferably under shady trees, quietly discussing the social and political problems of the day. Alongside this view of genial old age recreating itself is that of young men and women who run or walk as the mood takes them, not so much for pleasure's sake, as for the sake of "the body beautiful".

As the morning wears out, the aged leave the park one by one, and children come with their parents or nurses. They belong to all stations of life. There are babies in perambulators or push-chairs, and toddlers escorted by attendants. They waddle about on the lawn, or swing on the bars, or climb up and slip down the slides put up for this purpose. Or they simply run about and "feel their life in every limb," as the poet says. Whatever they do and whoever they are, the parks are all the brighter for their presence.

What a change is there in the afternoons ! Then the parks present a scene of indolence and peace—specially in the warmer months. Here and there a few stray cattle may be grazing. Under the shade of the trees, there may be men sitting and resting after a strenuous morning,—quietly gossiping among themselves, or indulging in the noon-day *siesta*. If it is a winter holiday, cricket enthusiasts peg away with a worn-out ball at an improvised wicket. Or schools may be holding their annual sports. The general outlook is lazy in the summer, listless in the rains, but full of liveliness in the winter.

The scene is of course busiest and noisiest in the evening. For then the parks are crowded,—perhaps inconveniently so. Children monopolise the earlier part of the evening. They run and shout and play to their heart's content. Later, young people come as the shades of evening descend slowly on the scene. They have had their physical exercise elsewhere ; now they come for gossip and rest. The old men repeat their scheduled exercises. In some parks, space has been leased out to clubs, and they make their own arrangements for swimming or basket ball or tennis. In many, disregarding official instructions, young people have introduced football—much to the annoyance of the old, and at some risk to little children.

After sunset, women perhaps are more in evidence than at any other part of the day. All day they have been busy doing their household duties ;—cooped up in their homes, which for the most part are really not homes, but only habitations. Now they can enjoy the fresh crisp evening breeze, and feel its tonic effect for a while.

39. INDIAN VILLAGES OF THE FUTURE

[1. Why villages fail to attract. 2. Need for urbanisation. 3. Electrification, a first step. 4. How it will change the character of the village: (a) agriculture; (b) industries. 5. The shape of village life in the future.]

There are many in our country who idealise our villages. Gandhiji was one of these. Rabindranath also had a yearning for the quiet countryside where one could vegetate and ruminate to one's heart's content. And yet, perhaps, few of us to-day would like to be permanent dwellers in a village. We like to be swept forward in the current of modern life even at the cost of being somewhat dizzy with the motion. We do not wish to be left in the backwater of an antiquated age which constitutes life in a village. No one will, for a moment, under-value the quietness, the sweetness, and even the poetry that the green fields, the blue skies, the colourful scenery of a village hold up before our eyes. But modern life is full of activity. There is so much to do all around, so much to change and to build anew. In the past, man was the slave of an unknown destiny, the victim of chance events. To-day, as the poet sings, "man is the master of things," and therefore man has to work in order to build up a 'brave new world', which, he feels, is for him to make or to unmake. The city, and not the village, is the place where most of this work can be done.

Villages, of course, cannot and must not be abolished. As long as the earth has to be cultivated to give us our daily bread, we will have villages—small, semi-self-contained settlements where the tillers of the soil live in close touch with the earth, and in intimate and fruitful co-operation with their fellowmen who bring them help in many ways. But the villages of tomorrow will not be at all like the villages of the past or even of today. They will have to be urbanised. They will have to be something between a village and a town,—a town in the midst of orchards and gardens, and surrounded by green corn fields.

The first step towards this urbanisation is to bring electricity to every cottage. Electricity will remove the depressing

darkness of rural evenings. An illuminated night-time will mean an extension of the day and, therefore, an addition to the span of human life. Not only will our homes look brighter, we will have clubs and libraries and even "continuation schools" for our workers. Try to imagine an electrified village humming with activities of all kinds, physical and intellectual, and the difference with the villages of to-day will be at once apparent. Fortunately, our hydro-electric multipurpose schemes—Damodar, Bhakra, Hirakud, Tungabhadra, etc.—will soon carry electric power to distant villages and thus transform them.

Such villages will also have a more prosperous economy. The villager will not depend on the hand-plough and laborious irrigation. Large-scale farming with mechanised ploughs will lead to vast increase in production, and therefore in rural prosperity. In a similar way the outlook for dairy farming will be revolutionised. We will have modern mechanised dairies such as there are in Holland or Switzerland. A visit to the State dairies near Bombay and Calcutta will give us some idea of what it will look like.

Rural economy rests on small cottage industries. The importance of the artisan and the craftsman who bring to bear upon his art and craft the personal touch, the hereditary skill that makes for beauty, will always remain. But electrification will also lead to the setting up of small machines which will save labour and increase production. Dr. B. C. Roy's ambitious project of developing cottage industries on the Japanese model may change the outlook in our villages. The cottages will have their small machines to manufacture parts that will go into a common pool to the making of bigger machinery. The watch industry in Switzerland is organised on this plan.

A modern village will have scope for many new industries, like canning fruits, pasteurising milk, producing butter, and so on. Necessarily these will mean increased wealth for the village. They will also mean a more vital existence. The lazy indifference of the villages of to-day will be substituted by a wide-awake, many-sided outlook.

The future village of my dream will have all the amenities of the city without the dreariness that goes with it. It will feel

the stir of life without its fretful fever. It will not allow nerves to become frayed nor the mind to become weary. It will cherish beauty and peace as things to be valued, but not at the expense of that dynamic urge which sweeps us through the years 'from change to change unceasingly.' We are looking forward to the time when the completion of our river valley projects will help us to transform our villages into garden-towns.

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40. A CITY MARKET

[1. Its noisy character. 2. Its general outlook. 3. Its administration. 4. Types. 5. Foot-path vendors. 6. Suggested improvements.]

We are of course referring to the retail market where we purchase our daily vegetable, fruits, fish and meat and other sundry needs ; not the wholesale market which supplies goods to small dealers. The first thing that strikes us is that an ordinary market place in our cities is perhaps the biggest concentration of noise in one place every morning. Fish market, perhaps, is everywhere equally noisy,—as the proverbial Billingsgate of London suggests. But an Indian market all over the country is crowded with a crowd of buyers and sellers, higgling and haggling over prices, pushing and jostling to get the best offer. The sellers shout their goods at the top of their voices ; the buyers quarrel over quality and weight and price with equal energy and vigour. Usually there is plenty of good humour ; greetings are exchanged, and jokes are bandied about. But sometimes ugly quarrels do break out to the annoyance of the more peace-loving among them. In these cases the more reasonable ones intervene and peace is restored before any mischief is done. But quarrel or no quarrel, the noise is terrific, for every one seems determined to be heard before everyone else.

Work at a market starts early, even before daybreak. Carts and lorries bring loads of fish and meat to the vendors. These have to be delivered and distributed to the different

shops. Usually, non-perishable vegetables, fruits and eggs are imported overnight. But green vegetables are brought early in the morning. When one considers how complex the organisation of a market is, one wonders not at the noise made, but at the smooth and efficient working of the machinery.

City markets are built and arranged more or less on a uniform pattern. Stalls are classified according to the goods they deal with. Vegetables, fish, meat, groceries, stationeries, clothings,—all have their respective dealers, and each class of vendors has a segment allotted to them. Those who carry on business outside the shed provided, sit in groups according to the goods sold by them. This is perhaps not a peculiarity of Indian markets alone. The arrangements favour both the buyer and the seller. It favours the seller by bringing the buyers in one spot ; it favours the buyer because uniformity of price is ensured and choice according to the quality of goods is rendered easy.

In our cities markets are generally of two types. Some are under municipal authorities ; others belong to private ownership. The former is a civic utility institution ; the latter is profit-earning. Now-a-days, of course, even the private markets have to submit to municipal control and direction. The best of them may compare favourably with those under civic management.

The administration of markets differs in the two types. In private markets, the owners collect the revenue, and carry out only such repairs as may adversely affect their revenues. Hence it may be said that in these there is really no administration. As a result these markets lack in cleanliness, and shopping is uncomfortable. But in municipal markets, the municipal authorities are responsible. Hence these are cleaner and the management is more efficient. The Market Superintendent acts as referee and arbitrator in disputes between buyer and seller. They act as a check on sharp practice. A modern market is also under the supervision of health officers and food inspectors. Where shopkeepers are less scrupulous, the strictest vigilance has to be maintained.

An unwelcome feature of city markets in modern India—specially in Delhi and Calcutta—are sellers who overflow into the pavements and even road-ways. Not all of them are refugees ; indeed, most of them are adventurers out to cheat the markets of their legitimate dues. These vendors are an obstruction to traffic, unsightly to the eye, and unhygienic. They are enemies of a corporate life. They need regulation and control.

The markets in our cities need considerable improvement. There must be greater cleanliness. A greater vigilance should also be exercised so that business is conducted on honest principles. A cynical Greek said that a market was a place set apart where men could deceive each other. Obviously this must not be so. Both the quality and the quantity of the goods supplied should maintain a certain standard and be available at a fair price. In a modern market there should be cold-storage arrangements where excess meat, fish and vegetables may be held over without harm to the consumer or loss to the seller that will help the standardisation of prices.

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41. A THUNDERSTORM

[1. Signs of a storm. 2. The outbreak. 3. The human scene. 4. The after-effects.]

A thunderstorm is preceded by some very significant signs. The atmosphere becomes close and stuffy. The sky is dull and cloudy ; but sometimes drifts of clouds in the upper air rush about helter-skelter. There is all around an ominous stillness. Gradually from the horizon dark-blue clouds emerge and spread out all over the sky :

> There are spread
> On the blue surface of the airy surge,
> Like the bright hair uplifted from the head
> Of some fierce Maenad, even from the dim verge
> Of the horizon to the zenith's height,
> The locks of an approaching storm.
>
> —*Shelley.*

It takes a poet to realise the scene in words as Shelley has done in the passage quoted.

Then the storm breaks. All the heavens seem to open and blaze "with thunder such as seemed shoutings of all the sons of God". A deep far-off noise—'Nature's elemental din'—comes nearer and nearer, and one sees the spaces whirl in eddies of dust, and feels currents of cool air—like messengers of peace who bring a message of war. Thus the storm comes sweeping along at a terrific speed. It is accompanied by flashes of lightning that whip the sky from end to end, and deep rumbles of "the dread-rattling thunder" that crash through the atmosphere with terrific ear-splitting sound. Soon rain begins to fall in torrents shutting out from the sight all distant views. Nothing can be more magnificent or awesome. The high wind, the vivid flashes of lightning, the deep reverberation of thunder, the heavy downpour of rains combine to produce a profound impression on the mind. We are reminded of Shakespeare—

> Since I was man,
> Such sheets of fire, such bursts of horrid thunder,
> Remember not to have heard.

The spectacle is too awful for words. The human scene during a thunderstorm has its peculiar interest. Man realises his own insignificance,—how petty he is in the vast universe. He feels timid and scarified :—"When clouds appear, wise men put on their cloaks." None dare stay out. There is a general rush for refuge. Lightning makes shelter under trees unsafe, and so somehow, under any ledge or roof, people huddle together to escape the fury of the storm as well as to feel some confidence in each other's company when Nature seems to be up in arms. For the time being the forces of Nature are triumphant ; the human element has beaten a retreat. If we are not too much in the grip of terror, we can enjoy the swish of rain to the accompaniment of gusts upon gusts of high wind and sheets of lightning cutting across the darkened sky.

The after-effects of the storm are both sublime and pitiful. Nature is washed and purified ; earth is refreshed and cooled ; the green vegetation has become greener ; and bluer the deep blue sky when the storm clouds are scattered. The fields are one

sheet of water. On the other hand, birds and beasts suffer heavy casualties ; trees are uprooted ; cottages are wrecked. The poor man's sufferings are very great. But the pleasing coolness that succeeds the close, stuffy spell before a storm is most welcome.

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42. A RAINY DAY IN CALCUTTA

[1. The chief characteristic—flooded streets. 2. A street scene described. 3. Soothing for some. 4. Cause of suffering to the poor. 5. Those caught in a rain. 6. Conclusion.]

In the country, even after the heaviest rains, the water is drained away into the tanks and low lands ; the village homesteads are seldom water-logged unless the rainfall is abnormal or the rivers overflow. In Calcutta, however, streets are often under water after a heavy shower. Open spaces having been built up, the water cannot be drained away sufficiently quickly. The underground pipes are not of a capacity to carry off the large volume of a heavy downpour. The result is that the surplus water over-flows into the streets converting our city into a miniature Venice.

A street scene after a heavy shower of rains—particularly in Calcutta—has its own special characteristics. The streets and lanes become minor rivers and rivulets. As soon as the rain ceases, boys come out in their numbers. Some paddle through the flood scattering much water and more noise and laughter. Some improvise boats and sail along merrily to the amusement of on-lookers and passers-by. These nautical contrivances show amusing ingenuity : a wooden bedstead turned upside down, a topsy-turvy barrel, the outer shell of a banana tree—anything capable of keeping afloat will serve the purpose, and the stranger it is, the greater is the joy and merriment, while the spectacle of an overturned 'boat' sends its occupiers splashing and floundering in the water—to the immense joy of onlookers. If it rains at night time, this juvenile hilarity is of course absent, but there are compensations. The street lamps twinkle on the streaming waters and create an illusive fairy-like enchantment.

To one who lives in the better type of houses, a shower of rain is indeed welcome. He sits quietly by the window and listens to the music of the pattering rainfall, and watches men and women scurrying through the streets or seeking shelter ; or he just leans back and enjoys the pelting rains sweeping through the dim spaces. If he is a poet, he takes into the quiet reaches of his heart the beauty of the scene, letting it drown a thousand cares of our mortal existence. A philosopher would perhaps think it away or use it as his text like the shepherd Corin in Shakespeare's As You Like It : 'the property of rain is to wet and fire to burn.' And if he is a busy man of the world, he finds a secret pleasure in being forced to stay away from work.

But there are other sides to the picture that are not so pleasant. The *bustees* are flooded and the condition of the dwellers can be better imagined than described. Leaky roofs, rain-soaked floors, choked-up drains, the oven that will not burn, the clothes that will not dry make the condition of the inhabitants pitiable indeed. The abundant filth and garbage are swept hither and thither by the flood water and are often quite a disgusting sight. Many smaller animals die and their carcasses add to the ugliness of the scene.

The condition of those who are caught on the roads is also both ludicrous and unfortunate. Some wade along, shoes in hand and clothes tucked up ; most run the risk of being every now and then bespattered by passing vehicles. A few engage rickshaws and save themselves from the unpleasant experience at the expense of the rickshaw-puller. Many are stranded midway in trams and buses, getting more and more angry and impatient every moment. Men are delayed ; work is held up ; engagements are upset. A spell of heavy rain in Calcutta means discomfort, loss, and dislocation of normal routine.

But it cools the temperature and that is a blessing not to be despised in hot and stuffy Calcutta. All things considered we can say with the poet Longfellow—

How beautiful is the rain !
After the dust and heat,
In the broad and fiery street,
And in the narrow lane—
How beautiful is the rain !

43. A RAILWAY JOURNEY

[1. A railway journey as it might be. 2. As it is: troubles and discomforts. 3. Its attractions. 4. Conclusion.]

Many speak of the pleasures of a railway journey. Undoubtedly it is a pleasure under conditions described by the immortal Bengali humorist 'Parasuram': "the rushing train, the wide-stretching fields, the rows of palm trees, the small hills, the quickly changing scenes,—an occasional halt and then another burst of speed,—the flying telegraph poles, the retreating sugar-cane fields, the disappearing vineyards, the smell of steam and smoke, the aroma of a cigar ;—a blanket below me, another on top of me ; myself in between the two, and within me again a belly-full of the choicest delicacies ;—'tis heaven and heaven, and heaven indeed !"

That, of course, is the ideal,—splendid if realised. But a railway journey, as it really is in India for an average third class passenger, is a far different proposition. There are first of all the discomforts of purchasing tickets, of weighing luggage, of pushing one's way through crowds of would-be passengers, each anxious to steal a march over the others. It is all push and go. There is a good deal of fuss over little things—the porter's fare, a seat in a corner, the disposal of luggage ;—nothing seems to be smooth and easy ; each is a hurdle to be negotiated with a good deal of skill. To add to these, third class compartments are ill-kept and badly used. There is a general feeling of filth and squalor. The catering facilities leave much to be desired. There is constant bickering over little things. There is on the whole little to invite, much to repel.

And yet a railway journey has always had, and will have, certain attractions. As the train rushes through vast distances we are vaguely aware of a sense of space. Secondly, it gives us a glimpse into men and manners of a seemingly endless variety. We get a wider view, a larger perspective. We are drawn out of our narrow grooves. Our vanity is destroyed. Our outlook is broadened. Thirdly, a railway journey is an education in itself. It teaches many things worth knowing. It gives us a sense of intimacy with the different parts of the

country. These are no longer distant and abstract. We realise the many links and affinities that bind us.

Railway journeys in India can never be uninteresting. One feels the spaciousness of the country. The variety is unending ; the multiplicity is without limit. Natural scenery, architectural masterpieces, archaeological remains, places of pilgrimages—the railway brings all these within the range of our knowledge. The scene constantly shifts ; the vista always changes like a cinematographic picture ; every few miles we encounter new racial types, new languages, new manners and customs. Therefore even at the contemplation of a journey—even by turning over the pages of a Bradshaw or a Time Table,—one gets excited.

A journey in a railway train conveys physical thrill and excitement. The speed, the swing, and the rhythm of motion, the clatter of wheels, fill one with exhilaration. Space and time, the external barriers of nature, are annihilated and destroyed. The weariness of travel is minimised, as we enjoy the sensation of rushing forward, glorying in man's conquest of Nature.

It is true, as we have already mentioned, that travel by railroad is not yet as comfortable in our country as it could be. There is much room for improvement. Railway journeys should be made more safe and comfortable. Larger sums should be spent for the comfort of those from whom the lion's share of the revenue is obtained. In a word, it is high time that our journeys by train were modernised. Better accommodation, with arrangements for providing clean and wholesome food, and improved sanitation are to be given top priority, if railway travel in our country is to reach the standard of civilized countries. Not that there has been no progress. Every year improvements are being introduced. Lower class passengers are being provided with sleeping accommodation, with refreshment cars, even with modern-type vestibuled air-conditioned coaches. There is no doubt that to-day we can look forward confidently to a happier lot for future travellers on the Indian railways.

44. AN AIR FLIGHT

[1. The occasion. 2. The aerodrome. 3. The start. 4. The first sensations. 4. (a) The sky-scape from the air. 4. (b) The landscape. 5. The landing. 6. Final impressions.]

The first air-flight that I took remains an unforgettable memory. Not that it was anything extra-ordinary,—at least not half as thrilling as I had expected it to be. How excited I had been when my father called me to Delhi and advised the air-route. I was only too ready to go ahead. So I booked my passage with the Airway India and presented myself punctually at their office to be whisked off to the aerodrome in their luxurious van.

When I reached Dum Dum, I saw a vast enclosed area well laid out with a pleasing outlook. There was the waiting station with all amenities. There were shops and cafes and pleasant lounges. Here our luggages were weighed and tickets checked. The air-hangers loomed large at a distance, and nearer and more interesting was the runway.

Soon we were told that our plane was ready to take off. We went to the spot and were shown up the stairs into the plane to take our seats. I bade adieu to my brother and sister who had come to see me off. Then the plane started. It taxied down the runway for about a mile with increasing speed and took off smoothly. I hardly felt anything except a slight pressure in my ears which soon passed off.

This was my first flight and I was thrilled. I stretched myself on the cushioned seat. It was almost an adventure to be flying through empty space. I had a seat near the window. I looked down on the earth and then I was flying over bits of green plots ; with mountains that looked like mounds and rivers that were no bigger than streaks of water-ways. Sometime I could see men and animals in groups and they were mere tiny toys. They looked so absurdly small. Soon we were passing through clouds which were like thick mists, and we came out on the top of them. It was a most rewarding scene. The clouds shot with sunlight were like—'dreams of soul in garments rare, Beautiful past compare'. They rise and fall like waves of a

vast span of sea ; only much more beautiful to behold. Suddenly to my right I saw the vast snow-capped Himalayan ranges and the heavy clouds heaving on them as waves break upon the land.

At Nagpur there was about an hour's halt. Here we had to change into the Delhi-bound plane. Apparently a good deal of cross-checking had to be done before the clearance signal was given. And soon we were up and away through the airy cloudland.

It took us six hours to reach Delhi—900 miles in six hours ! Time passed even faster than the plane, for I was hardly conscious of its flight. The air-hostess looked after us all the way serving snacks and refreshments. It was a surprise to learn that we were about to land. I could see New and Old Delhi almost at a glance—the needle-pointed Kutb—(so it looked),—the sprawling red sandstone walls of the Fort, the vast dome of the Jumma, and then the modern buildings of the metropolis.

The plane circled over the city once or twice and then made a perfect landing at the Palam air-field. We got off one by one and were carried to the city office across miles of Delhi landscape.

It will be insincere not to confess that on the start of the journey I had been somewhat nervous. I even felt a sensation of being sick. But the thrill of the journey restored courage and confidence. And then it was all so pleasant. I made up my mind never to travel by rail if I could afford the luxury of an air-flight. For luxury it was from beginning to end.

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45. A BOAT-TRIP IN MOONLIGHT

[1. The occasion. 2. The trip. 3. The joy. 4. And after.]

I was then in Banaras enjoying my annual summer vacation. Every evening I went to the Ganga, and witnessed such scenes of the unaging devotion of my countrymen that often I would sit there lost in wonder. There was my country before me and

all around me—the great India that had remained changeless through all changes. Then one day some of my friends broke in upon my meditation, and as I looked before me I could hardly take my eyes off the scene. There was the moon rising on the east,—a silver disc that threw over the world a magical charm. My friends proposed a boat-trip in the lovely moonlight, and I gladly agreed to join.

A boat was engaged, and soon we were sailing merrily westwards against the current now—so that the return journey would be easier and pleasanter. The moon shed its lustre on the wavelets which twinkled and shimmered all around. On the banks one could see the temples and minarets rise high up towards the blue sky, bathed in silver light. They seemed to be transformed from brick and stone into something magical. On the other bank which seemed far-off, there were the ghostly figures of trees, shadowed mistily in the moonlight. And above "the Queen moon was on her throne clustered around by all her starry fays". As we gazed at these scenes of beauty, we heard the sound of temple bells wafted towards us by a gentle breeze, calling the heart home to quietness. Here was all that the heart could desire,—beauty and peace and a deep sense of blessedness.

Soon we were turning back. Our hearts were too full. One of us sang softly a devotional song of *Mirabai ;* another a folk-song of Rabindranath. Then I realized why our deepest emotions find no echo in common speech but seek an outlet in poetry and music. When once again our boat touched shore, we had a sense of fulfilment.

I can only describe the trip but not the joy that it brought. It is like the sensuous and emotional quality that goes to the making of a poem and yet somehow remains beyond the reach of words. We had drunk our fill of the beauty of moonlight and were, if only for the time being, lifted up in spirit to the blue star-studded sky, the bejewelled waves of the river twinkling in a fairy light, the shadowy trees that stood along the bank like things primeval, the temples that raised their heads in the clear moonlight ;—they induced a mood which I still try to recapture, but in vain.

All river trips are delightful. But a trip by moonlight is an unforgettable experience. The bright moon in the clear blue calm of an Indian sky creates an effect not merely of beauty but of something akin to poetic enchantment. The 'strange delicate tracery' of moonbeams has the poetic beauty of a symbol, more beautiful than real. This is what I felt during that all-too-brief trip by moonlight on the Ganga at Banaras—with the myriads of twinkling lights on the banks, the bells chiming from a hundred shrines, the hum of human voices wafted from the banks and the fragrance of flowers and incense carried by the breezes, and all the time, the moon pouring her riches in a bountiful measure : sight and hearing and smell woven into an enchantment that lapped me in bliss.

Appendix Outlines (to be developed by students)

YOUR TOWN

1. Its name and geographical position : how this influences its growth and development ; or retards such development (as the case may be).

2. Its importance : whether historical, or commercial, or cultural. On what does this importance depend.

3. Its interest : natural scenery ; places of historical and artistic interest described.

4. Has it made any contribution to national life—by its works of art or industry, or through the work or worth of its citizens ?

5. What improvements would you suggest for its future development : improvement in civic amenities ; in cultural institutions ; in works for social welfare.

6. Are you proud of your town ? If so, why ?

YOUR VILLAGE

1. Name and a full description of its situation and its characteristics.

2. Has it any special interest—historical or commercial ?

3. A description of its scenery and natural surroundings.

4. What improvements do you think are necessary in giving it modern amenities and ensuring economic prosperity.

5. Its connection with the nearest town—economically and culturally. Has it helped or hindered its progress ?

6. Do you like your village ?

SCENE AT A RAILWAY STATION

1. A description of the station : is it a big station or a small station ?

2. The approach to the station : the vehicles, the shops, the hotels, etc.

3. When there is no train : peaceful and quiet, except for the loading and unloading of goods from a goods train at siding.

4. When a passenger train comes : sudden spring into life ; an increasing inflow of passengers, of hurry and bustle, of noise of all kinds.

5. Scene at the booking office and on the platform : the hurry to get seats, the shouting of passengers and coolies and vendors.

6. The train leaves, and all is quiet again.

A VISIT TO A ZOO (or a Museum)

1. Preparation for the visit : the party and the arrangements described.

2. Arrival and entry.

3. Visits to the different enclosures or rooms : a description of things that interest you most.

4. The picnic aspect of the visit : a temporary haltage to enjoy rest and refreshment.

5. The end of the visit : tired body but mind energised.

6. What you have learnt.

AN ELECTION SCENE

1. The dawn of an election day : the atmosphere is busy and happy ; a holiday spirit prevails.

2. The party offices described : their activities and function.

3. The polling booth : how you enter and vote.

4. The candidates : their anxious looks, their last moment efforts ; their eagerness to prevent party squabbles.

5. The election fever : the gradual rise of excitement as polling draws to an end. Any interesting incident.

6. The close of the day : the air full of gossip and speculation about result.

HARVESTING IN A VILLAGE

1. A harvesting time is the busiest and happiest time in village life : the culmination of months of toil and anxious expectation.

2. The workers go to the field : the men cut the corn ; the women bind the sheaves.

3. Harvest songs and dances add a touch of beauty and make labour joyous.

4. In Western countries, students volunteer their services at harvest time: could it be done in India ?

5. The joys of harvesting ; the ripe corn, the bright sunshine, the happy feeling of satisfaction.

IV. PERSONAL AND AUTOBIOGRAPHICAL:

1. Your Ambition in Life
2. A Visit to a Restaurant
3. A Thrilling Experience in Your Life
4. A Visit to a Place of Interest
5. A Visit to a Cinema.
6. An Evening in a Theatre
7. If I were a Dictator
8. If I were a Millionaire
9. The Happiest Day in my Life

Outlines

1. A Visit to an Industrial Exhibition
2. A Picnic Party
3. A Trip to the Hills

I study myself more than any other subject; it is my metaphysics, and my physic.

—*Montaigne.*

And I the hero of each tale.

—*Young.*

How shall we learn to know ourselves? By reflection?
Never; but only through action.

—*Goethe.*

I am, in plainer words, a bundle of prejudices,—made up of likings and dislikings.

—*Lamb.*

We talk little if we do not talk of ourselves.

—*Wm. Hazlitt.*

As I am, so I see.

—*Emerson.*

I celebrate myself, and sing myself,
And what I assume you shall assume,
For every atom belonging to me as good belongs to you.

—*Whitman.*

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46. YOUR AMBITION IN LIFE

[1. The nature of ambition. 2. Ambition poses a problem. 3. Difficulties of choice. 4. The solution.]

Ambition is not always praiseworthy. Usually an odium attaches to it. In Brutus's view, Cæsar's ambition was a crime, and Antony had to go all out to prove that Cæsar was not ambitious. But surely all ambition is not to be condemned. When, for example, I am asked to state what my ambition in life is, the suggestion certainly is that it is desirable to have an ambition ; and what is desirable cannot be evil. But there are ambitions and ambitions. Ambition becomes a vice if I seek to improve my position in life at the expense of others. But it is a virtue when it prompts me to serve others, or to serve my own interests without offending others.

It will be said that to follow a good ambition is neither impossible nor difficult. But I find that, in the world as it is to-day, we are often faced with a problem, or a dilemma. We have all to earn our livelihood and do our duty to our families. But this may be in conflict with an inner urge to serve society in some form or other. It is often difficult to reconcile these two urges in our life. I would like to dedicate myself to the betterment of society, but my personal life takes up so much of my time, that I become selfish almost perforce. Usually we are required to sacrifice the one to the other. That is why many who have been idealists in youth turn cynics as they grow older.

I am referring to this because I have been faced with this dilemma in my personal life. I am all the time faced with the pressing problem of doing something that may help me to earn my livelihood and keep the family going. I cannot ignore this, for in one view, if all of us do our duties to those who are nearest to us, that in the gross becomes service to society in one form and in a particular sphere. There may not be glamour in such limited service, but the glory is not less. Indeed, I for one, take some little pride in the fact that my first ambition has always been to seek the well-being of my parents and brothers and sisters,—the happiness of those who are nearest to me.

There are some types of work in which, however, the two demands of our nature may meet in co-operation. For example, let us consider the profession of a physician or of a teacher. If I am a physician, while I may earn a fairly comfortable income, I can also do a useful service to society—provided, of course, money-making does not become my sole concern in life. Unfortunately, speaking for myself, I am one of those who have no very great liking for the profession. That is why to be a shining light of the medical profession has never been my ambition in life.

Then shall I be a teacher ? I confess a weakness for the ideals of a teacher. I know a teacher in our country is bound to be poor. Yet to be a teacher is to me a noble ambition. I like to imagine myself watching the slowly expanding minds of young people like the petals of a flower, and helping them to receive eagerly the light of knowledge. But then I hesitate when I think of the poverty and drudgery of a teacher's life. It may be that, driven by this poverty, I may be forced to sacrifice the ideals that I cherish in order to do my duties to my family. To take up duties to which one cannot be true can never be a laudable ambition. At the same time, I cannot be blind to the heroism that underlies a teacher's calling. To me that is an inspiring thought.

Jesus said that man cannot serve God and Mammon at the same time. In modern society it seems to be true. The craze for money and the creature comforts that it brings stands as a barrier against noble ambition. But if an ambition is rightly conceived and properly pursued, the evils of this conflict between opposite claims may be minimised. Having chosen one's ambition, one must be faithful to its demands. Then sacrifice on its behalf will be a joy and an inspiration. That is how I view it. If I am a teacher, or a doctor, or whatever it is that I accept as my profession, I will devote myself to it whole-heartedly, not with the object of amassing wealth, but to discharge the duties that belong to it in a spirit of social service.

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47. A VISIT TO A RESTAURANT

[1. Why the visit was made: the occasion. 2. The company described. 3. The feast and the fun. 4. The scene in general.]

I am not a regular patron of cafes and restaurants. As a rule, I dislike the usual atmosphere that one finds in the ordinary ones, while the superior ones are a little too superior for me. But every rule has its exception, and there are times when one must relax a little in order to celebrate a special occasion. It adds a zest to life, and breaks life's monotony with a splash of colour. If the occasion is really special, it is all the more necessary why its celebration has to be out of the ordinary.

The reason why I visited a restaurant was to celebrate one such special occasion. A dear friend of mine had passed a difficult examination. Between ourselves let me confess that we had not really expected him to pass. But he had done the unexpected, and we were glad that he had done it. And so we got up a little party in his honour, and resolved to entertain ourselves with some dainty dishes which did not form part of the usual meals we took at home.

And so to a restaurant we went. We were four of us,—class-mates all. Thinking over the party, I do feel a little tickled by the members who made it up. A superficial view would have characterised us as an ill-assorted party. One of us was great at his books : talk with him a few minutes, and he begins to tell you of a problem he has been unable to master, or a proposition that he has triumphantly tackled. He lives in his books and his books are so many stepping-stones to a pass at an examination. Another was a snob : he would make himself ridiculous by describing his rich relatives or his fashionable friends and all that sort of thing. The hero whose success we were celebrating was something below par in his intelligence ; but he had a heart of gold, and that is why he attracted to him friends who were so different from himself and from each other. As to myself, I was the average man. When people talked wisdom, I kept silent, and they took me for a very wise man. But when

the talk was of cricket or football, I could hold my own against any one and was respected as a very knowing sort of fellow.

Of course we managed to create quite an impression. We had come to enjoy ourselves, and, I can assure you, we were not miserly either with money or with words. Waiters were eager to wait on us ; guests looked up from their tables and stared at us—in admiration perhaps ; or was it in irritation ? I will not tell you about the menu : it was the best of everything and everything of the best. "The true essentials of a feast," said a very knowing American, "are fun and food." We remembered this, for we had plenty of both. Our restaurants are usually noisy ; this one was unusually so all the time we were in it.

We had entered the place at four in the evening. We came out when it was long past five. Young men and women passed in and out ; they had their bite, and they left. Other tables were sometimes full and sometimes empty. And the waiters serving those tables—they worked at top speed for a spell and then idled about and recovered their breath. But the man who served us had no respite. He was always kept on the move ; I do not think he could have served such Gargantuan appetites very often. Only for the last few minutes of our stay we were a bit quiet. We surveyed the scene of our glory somewhat philosophically. We admired the vigilance of the manager and the skill of the waiters, who could balance numberless cups and plates on their outstretched palms. We also watched the little dramas that took place around us—the whims and mannerisms of the customers, the minor conflicts that rose now and then, the tips that drew a *salaam*, and the refusal that was met with a derisive stare.

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48. A THRILLING EXPERIENCE IN YOUR LIFE

[1. Rarity of thrills in life. 2. Why the incident thrilled me. 3. The incident described. 4. Concluding remarks.]

Our life is usually free from extraordinary thrills. It runs on a monotonous groove of routine. But now and then something happens that startles us. It may spell danger or arouse laughter. It may be a hair-breadth escape or a glorious adventure, or only a flash of novelty in a drab world of commonplace things. But whatever it is, it gives us a moment of real excitement. And it lives in the memory ; we recall it now and again, and relate it in later years to arouse the astonishment or admiration of our listeners.

Such an incident happened in my life, and quite unexpectedly. It brought me into the limelight for a brief while, but the memory of it will remain for ever. If you analyse it philosophically, it was of course nothing much. But for me, it was joy indeed ; perhaps because I had never tasted popular applause before, perhaps because it satisfied an inner desire for it that I had, all unknown to me, hidden in my mind. It may seem to you that I am making a mountain of a mole-hill. But let me say as my excuse that to a pigmy a mole-hill, after all, is a mountain. However, let me describe it without further beating about the bush.

The incident took place, believe it or not, on the playground. I was something of a football player, but I had never been a good player, far less a great player. I played for the mere physical joy that I got out of the game, never for victory. The result was that, though I had plenty of energy and enthusiasm, I was never picked for my college team. Let me confess candidly that this was only because there was another player in the same position who happened to be much better than myself. I considered myself the better sportsman, but he was certainly the greater player. And in competitive matches, that counts. So I never grumbled or complained. Did not Milton say, 'they also serve who only stand and wait ?' There was nothing for it but to bide my time.

And at last my waiting was rewarded. It was for me the day of all days. Our team had shot up into the final, and was meeting its rival. Our star-player sent word at the last moment that he was ill and could not take the field. Imagine the consternation in the college camp ! They thought that the game was as good as lost, and so also, I confess, did I. For this player was our trump-card : that is what every body always said. However, something had to be done, and that something had to be—Myself ! The captain called me up almost apologetically for having failed to recognise my greatness before, and—there I was, kit and all, on the playground, greeted by the cheers of my friends, and a few jeers from those who had little faith in my prowess.

I can tell you that I played like one inspired. I was here, there and everywhere—now leading the attack, now falling back to help the defence. It was indeed a thrilling moment in my life. For a time, I was the centre of all attention, the object of universal applause. And it was I who put in the winning goal. Suddenly one of our wing-men sent in a perfect centre and the ball landed almost at my feet. It begged to be banged into the goal,—and bang it I did, straight past the goal-keeper into the far corner of the net. It marked the climax of a glorious day. A whirl of applause eddied round and round the field. Those who came to scoff now remained to pray. I was the hero, the saviour of my side at a crisis. I enjoyed my popularity while it lasted, and even now I look back on the episode with unmixed pleasure and satisfaction.

Perhaps you are smiling at all this. Perhaps you had expected me to tell you of a big-game hunt, or a spectacular act of rescue, or some such equally heroic deed. But I assure you that the greatest thrill is often to be got out of commonplace incidents.

49. A VISIT TO A PLACE OF INTEREST

[1. The occasion. 2. The journey. 3. The destination. 4. The place described. 5. Reflections.]

It was a mid-term vacation in the month of February. The University examinations were on, and our college had to accommodate the examinees. We freshers were let off for a fortnight. So we resolved to spend a few days at the sea-side at Puri.

We were a party of six,—all of the same age, but not from the same college. We coaxed some money out of our parents and guardians, and made our modest preparations. We had plenty of guts and we were quite willing to rough it. We travelled third class by the Madras Mail, kept up all night as there was no sleeping accommodation, and were happy when the day dawned at Cuttack. We had a good breakfast, and after a change of train at Khurdah, reached Puri when it was almost midday. We had arranged accommodation at a hotel where we slept off the effects of the rather tedious journey. To the sea-side we went at evening.

For many of us, it was our first view of the sea. From the very moment of our arrival we had been hearing the deep distant rumble of the sea-waves rolling ever more ; now we saw it lie before us in all its grandeur and greatness :

> Before their eyes in sudden view appear
> The secrets of the hoary deep, a dark
> Illimitable ocean, without bound,
> Without dimension, whose length, breadth and height
> And time and place are lost.

We sat down on the sandy beach, and gazed, silent and amazed, at 'the multitudinous laughter of the waves,' as they rose and tumbled and fell ; and heard 'the deep moaning with many voices',—and the sight and the sound were alike sublime and unforgettable. Truly we felt with Whitman that the sea was an eternal miracle.

At Puri we also saw the great temple of Jagannath, a miracle of architecture, built in the tenth century by King

Anantavarman. It is an epic in stone ; its conception and workmanship were typical of our ancestors who did everything on a grand scale. We took a day off to visit the thirteenth century temple of the Sun-god at Konarak that was completed by King Narasinha. It was designed as a mighty chariot in stone drawn by magnificently sculptured horses. Nothing could exceed the vastness of the Puri temple or the monumental vigour of the figures at Konarak. The temple at Bhubaneswar is also a noble structure. The human figures here are more tender and romantic. We wondered at the greatness of the people who had the genius to conceive and the power to execute a design so breath-taking in vastness. At Puri we saw many other places which are sacred to the Vaishnavas, and realised the intimate contact that must have once existed between the peoples of Bengal and Orissa.

Our holiday was soon over, and we set out on our return journey. It had been a great experience for us. Visits to places of interest are not only exciting ; they are educative as well. They widen our vision, sharpen our powers of appreciation, and add to our knowledge. By the sea-beach, we felt as though the horizons of our mind had been extended. Looking at the temples, we had an insight into the genius and history of our country : the spirit of the past suddenly seemed to walk out of the pages of history and stare at us. At the end of our visit, we felt more than ever how important it was for us to go out sight-seeing whenever opportunity would come our way in future.

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50. A VISIT TO A CINEMA

[1. The House. 2. Inside the hall. 3. Decoration, and lighting, etc. 4. The audience. 5. The story and the picture. 6. Impressions.]

One day, the examinations being over, I decided to see a really good film in a really good house. I had no difficulty in choosing the latter, for in our locality a new Cinema house had

recently been opened. It was built on the latest designs and provided with all comforts. When I reached the house, a long queue had already formed, but I had not to take my place in it, for my seat had already been booked and the ticket purchased. So I had only to step in, show my ticket at the door, and take my allotted seat.

The interior of the hall dazzled me. The seats were cushioned, and one simply sank in one's seat with a feeling of luxurious well-being. The walls were pleasingly decorated with the simplicity favoured by modern taste. The colour-scheme soothed the eyes. The hall was air-conditioned ; so there was a total absence of the stuffiness that one felt in crowded places. One could breathe lightly. The fluorescent lighting arrangements, deeply embedded in walls and niches, cast a soft and uniform glow all over the room which did not hurt the eyes ; there was a pleasing moonlight effect that was soothing to the tired nerves.

Slowly the audience filled in,—at first in twos and threes, and then in larger numbers. In a short time the hall was full. There were men and women of all types and classes,—chattering youth and older people talking in subdued undertones ; here and there we had splashes of vulgarity and fashionable snobs. Some seemed to have come to make a display of their dress ; others to parade their omniscience. I passed a happy five minutes surveying the scene when the bell tinkled, the rasping music ceased, and the curtain rose.

The film was a much talked-of one—*Bindur Chhele*—'Bindu's Son'. The story was the famous long story of that name by Saratchandra. It was the story of Bindu, a childless woman who came to take her sister-in-law's son as her own, and to love him with something more than a mother's love. It described how Bindu watched over her son from day to day, the misunderstandings that cropped up from time to time and led to bitter quarrels that finally broke up a happy joint family. It ended with Bindu's realisation of her faults and the healing of old sores and a re-union of hearts. From the beginning to the end, the story gripped the heart as only a Saratchandra story could.

I have seldom seen a more moving film, and sometimes one could hardly restrain tears. It was a heart-warming film.

The two-hour illusion was soon over ; but the magic spell remained. For a while I felt myself in another world, and persons in that world were more real and true than those among whom I lived from day to day. I felt a great admiration for the great author and for the artists who re-created the novelist's conceptions on the silver screen. Saratchandra is never coarse, and the producers of the film must be congratulated in avoiding all temptation to earn cheap applause by catering to vulgar taste.

51. AN EVENING IN A THEATRE

[1. Choice of a play. 2. Preliminary steps. 3. The visit and the show described. 4. Impressions.]

I seldom visit public theatres. I dislike the atmosphere, the set-up, the usual type of plays selected, and above all the compulsory confinement in a stuffy room for three hours at a stretch. But I am no puritan certainly. I do see a good play whenever it is worth seeing. I make my choice very carefully. I consult newspaper reviews ; I am guided by the opinion of those whom I respect. I also prefer that the drama should be by a master. I do not go to see any particular 'star', but for me "the play's the thing". Hence if my visits are few, my disappointments are also few.

Last year there was an announcement that the great master Sri Sisir Bhaduri was to appear in the play "Sri Madhusudan". Here we had a rare combination : a great actor in a good play. A theatrical show, to my mind, has one advantage over a cinema ; I could book my seat in a leisurely manner. There need not be a queuing up in sun or rain for an interminable time in an interminable row. I stepped into the theatre just in time, took out my ticket, and went in.

The hall was crowded, but not over much. So I could give myself up to the enjoyment of the play without being distracted

by too much noise of people coming in or going out. When the curtain went up, I relaxed myself for a good two-hour enjoyment.

The play was certainly worth seeing. Sisir Bhaduri was simply superb. What voice, what expression, what movements ! It was not a play but a slice of life lifted out of life on to the stage. He was the great Madhusudan himself brought to life ;— the genius of the poet dominated even the tragedy of the man. I have never heard or seen such a marvellous representation of human life. The supporting cast was competent, and no one minded if it never rose to distinction. Perhaps an exception might be made in favour of Madhusudan's father who was also above the ordinary.

As to the play, it was not a great one, but good enough. Comedy, such as there was of it, was apt to be somewhat of the stock type ; the passionate scenes might have become theatrical but for the restraint shown by the great actor. Taken as a whole, it was a worth-while show. Certainly the theme of the film,—the tragedy of a great genius, the genius of a great tragic hero,—would have held any one spell-bound. I will not speak about the technical side of play production,—the lighting, the costume, the decor,—because I am not versed in the mystery of these. To me the play is enough. The play pleased the eye and the ear, and there was none of the crude emphasis, that so often offends against decency and good taste. For that at least I was thankful.

I have described what I felt when I was seeing the play. But what is perhaps more important is how I felt when I came away. Two distinct impressions stood out. First, the acting of a master. The resonant voice that overflowed the auditorium, the vivid expression of the countenance, the firm animation of the gestures, individually and collectively overwhelmed me. Secondly, the great poet whose life was reproduced, was made more real to me than if I had only read his masterpieces. He was not only a great poet but a great man who lived a full, eager intense life. With all his many weaknesses, Madhusudan was a man : "take him all in all, we shall not see his like again". The only defect that worried me was that perhaps the age was not adequately represented ; and the episodes did not have

the organic unity of a great drama. But these are minor points. The play remains,—an unforgettable experience.

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52. IF I WERE A DICTATOR

[1. Introduction : I don't want to be a dictator ; but if I were one : 2. I will establish democracy, and ascertain people's will. 3. Arrange universal education. 4. Eliminate unemployment and want. 5. Create a socialist state.]

—It's a big "if" surely. For there is not much chance of my ever becoming a dictator in our great democratic country. Neither, I must say, would I ever wish to be a dictator. Hitler ? Mussolini ? Stalin ?—no ! I would not be any of them for any price whatsoever. My mind is fundamentally anti-dictatorial. I do not like even "the dictatorship of the proletariat".

But, of course, the paper-setter is a dictator himself, and so, at his dictation, whether I like it or not, I have to imagine myself a dictator for an hour or so. If then I were a dictator, real or imaginary, almost the first thing that I will do is to abolish dictatorship. I will establish a democratic government, "broad based upon the people's will". I will see that every adult has a vote, and every vote has a political value. There may be executors of the people's will, but it must be the people's will in every matter that they must execute. Hence I must see that there is a quick machinery for ascertaining the people's will. I think I will instal electric recorders in every home, and as soon as a problem is posed, *e.g.*, the merger of two States, or the adoption of one language for the people—every citizen will, at a fixed hour, press his own electrical button and his opinion will be recorded against his number (for every citizen will be given a number). This will be preceded by a week of talks broadcast by the leaders of the people which will help people to reach decisions based on knowledge.

But a democracy cannot function without education. Therefore I will at once introduce free compulsory education for all upto the age of eighteen. During this period, the State—

i.e., my State—will bear the entire cost of the education and upbringing of each individual. I will ensure equal opportunities for all. There will be neither class distinction nor racial discrimination in schools and colleges.

Here again, I come up against another difficulty. Why will parents spare their children for education, for will they not be wanted to work in the fields and help in other ways to maintain the family ? But when I am a dictator there will be no one unemployed or in want. Parents will all be sufficiently well-off and will not require the help of their children before they complete their education. Hence child labour will not be wanted. The minimum wage for each will be fixed ; the maximum will be controlled. On the one hand I will not allow sweated labour ; on the other hand, I will not show any indulgence to the idle or the shirker.

That means I will create a Socialist State : to each according to his needs ; from each according to his capacities,—that will be my principle. All power to the workers—that will be my slogan. Of course that means I will automatically divest myself of all dictatorial powers. There will be collective responsibility. I will make myself a man of the people. I will be one among the many. So it comes to this,—If I ever were a dictator, I will see that I am not a dictator.

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53. IF I WERE A MILLIONAIRE

[1. The pleasures of day-dreaming. 2. I will have a good home. 3. Business and industries. 4. A share in the government of the country. 5. A plan for spread of education. 6. Concluding remarks.]

Alnaschar, who dreamt what he would do when he became a millionaire by selling his earthen pots and pans, was by no means one unique or exceptional. We are all, more or less Alnaschars in this respect. We like to imagine ourselves greater and richer than we actually are. And so, if I do indulge in a bit of day-dreaming as to what I would do if I were a millionaire, let no one smile at my folly.

I will be frank. I am not one of those idealists who will rush out with their cheque-books and distribute their wealth to do good to the world. That may come later. For the immediate present, charity, I feel, begins at home. So the first thing that I will do will be to get rid of everything that makes life disagreeable to me. I will, for example, get myself and mine out of the rented hovel in a crowded street where I live, and move into a big capacious house—(it need not be Aladin's palace)—where I can live comfortably. I will also try to fit up the house with the latest electrical labour-saving devices—an electrical cooker for the kitchen, a washer for laundering, vacuum cleaners for mopping up dust,—to mention a few by way of examples.

Having comfortably settled myself in a comfortable house, I will utilise my millions in order to build up industries. One of our proverbs says—money draws money. If I can invest a part of my millions in business and industries, I will not only be multiplying my wealth, but I will be doing some real good to my country. The prosperity of a country depends upon its industrial development, and I will be contributing my share towards ensuring this.

Frankly, I don't believe much in charities. Poverty can never be cured by charities. The only way to eliminate poverty is by creating wealth in the country, and ensuring their proper distribution. Although I do not despise my millions, I do not believe in the concentration of wealth in the hands of a few. But to ensure that wealth is properly distributed, I must have some voice in my country's government. That will make it necessary for me to take to politics. I have to devote some time in some way to political activities. I may run a newspaper ; I may contest parliamentary elections ; in any case I have got to put in my whole weight in favour of the equitable distribution of national wealth, so that none is poor or over-rich. Many will say that it is all utopian ; some will say it is a communist idea. But I am not afraid of names and labels as long as the thing is good.

I do not know how much a million really amounts to. If after all this, I have still something more to spend, I will spend

it for the spread of education. To-day, education is the greatest need of my country, for democracy can function properly if the people are well-educated. When I have a voice in the government, I will see that education is made free and compulsory upto the age of fifteen at least. For this money has to be found by taxation, by expropriation, even by confiscation if necessary. For education is the basis of a well-ordered society. But if I cannot influence State policies, I must do whatever I can in my humble way. I will see that the children of those who work in my industrial concerns get free education out of the profits of the business. I will endow as many schools as I can for the spread of education.

All these are hazy notions, but surely they are not more hazy than the millions which are to help me to carry these notions into practice. If the millions are there, the notions will soon cease to be hazy. Of course, there is the other view—that if the notions are clear and passionately held, the millions will not fail to come to make them effective.

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54. THE HAPPIEST DAY IN MY LIFE

[1. The day. 2. A description of the day. 3. Why happy ?]

When I was first asked this question, I was frankly puzzled. Is there any such day ? Is it possible to have one in a life like mine, bound by routine ; punctuated by the performance of duties—mostly unpleasant ;—varied only by escapades which are a private treasury of pleasing memories, not incidents to be gloried in. These thoughts rambled in my mind, as I alternately scanned a blank horizon and dived into the chaos of memories. And then it flashed through my mind : of course there is such a day which yet lives as the happiest in my life. It was the day when I learnt that I had passed the School Final examination. Strange I should have forgotten it, for was I not in the habit of recalling the joyousness of that day whenever a pleasant thought was wanted ?

I was in my village home after the School Final examination was over. I was in a happy mood of relaxation from the gruelling months of preparation that had preceded it. After that any change would have been pleasant ; and this was heaven indeed,—only to be disturbed now and then by doubts and fears and hopes all centering round the result of the all-important examination. But as I never dreamt that the publication could be so early, these reflections left no impress on my mind.

Then suddenly my good eight-hours' sleep was broken by shouts and laughters, and my mother and aunts and brothers and sisters all calling out my name in various crescendos of endearment and joy. I jumped up and rushed out of the room, and there were all of them and a telegram passing from hand to hand, and much laughter and more congratulations. It was thus that I learnt that I had passed the all-important School Final examination—the goal of my ten years' schooling, the passport to career, the hope of my parents, the dream of my brothers. I had done it, and no mistake, and a strange feeling of bliss wrapped me round. "Bliss was it on that *day* to be alive, but to have *passed* was very heaven !"*

The rest of the day passed off in a blaze of glory. Friends and relations came to congratulate me ; I went to pay my respects and earn the blessings of my village teachers and elders. I was petted and pampered by the women as if I was some wonder-boy ; and in between, the men, who perhaps, with their superior knowledge—(had they not all passed through it once in their lives !)—felt the irony of it all,—they advised and warned me about what was yet to come. *Pujas* had to be offered to the village and household deities ; blessings had to be received with due solemnity and seriousness ;—but I must say I liked it all, for I would not be human if this unanimity of goodwill did not touch my inmost heart.

And yet, as I recall that red-letter day, I ask myself if indeed I should have been so happy. Had I been wiser, I would have seen through the hollowness of that joy, and assessed my first

*Bliss was it in that dawn to be alive,
But to be young was very heaven !

academic success not as a passport to fame, but as a harbinger of much tears and gnashing of teeth. How much better were the days when there was no public examinations to depress, no career to think of, no painful effort to anticipate the future. All this wisdom is true and worldly-wise. But still the fact remains : I knew not what happiness really meant till I felt it on the day I passed the School Final examination.

Appendix Outlines (to be developed by students)

A VISIT TO AN INDUSTRIAL EXHIBITION

1. Its location ; its purpose ; its character—whether national or international.

2. The visit begins : the purchase of tickets, the queuing up at the gate :—did you like it ? The crowd inside—the holiday spirit mingles with the desire to learn.

3. The general lay-out : the broad pathways, the fountains and the gardens—the pleasure booths and their character.

4. The stalls : each represents a sector in life : the Industrial sector, including electrical and mechanical departments ; the agricultural sector showing the development of production ; the Cottage Industries' sector in which Handloom is most important.

5. The Health and Educational sides : organisation of adult and child education ; of social education ; health and sanitation : these are side elements.

6. The object : advertisement ; education ; assessment of national progress.

7. A single visit not enough ; there is much to see and more to learn.

A PICNIC PARTY

1. The occasion : an after-examination affair : the party described : each member contributes something.

2. The arrangements : the choice of a venue ; the getting together of food and plates etc ; the arrangement of conveyance.

3. The arrival at the place : a general survey ; the selection of the spot and proper arrangements made.

4. The amusements : some swim in the river ; some go sight seeing, some do the cooking etc.

5. The food and the fun described.

6. Relaxation : songs, comic sketches, recitations, photography.

7. The return journey.

A TRIP TO THE HILLS

1. Hills rare in India : the Himalayas ; the Nilgiris ; the Ghats ; hill-stations—a gift of the British : Darjeeling, Mussourie, Simla, Ootacamund. Which did you select and why ?

2. The journey :—the journey and its pleasures,—the change from the plains to the mountains ; the picturesque scenery *en route.*

3. The hill-station described : the houses, the roads, the places of interest.

4. The people : the simple hill-folk ; the fashionable wealthy visitors—a study in contrast.

5. The pleasures of climbing hills in a small-scale way.

6. What you gained by your stay and how you liked it.

V. BIOGRAPHICAL

1. Your Ideal of a truly Great Man : Mahatma Gandhi
2. Rabindranath Tagore
3. A Great Scientist : J. C. Bose
4. Sri Aurobindo
5. A Great Cricketer : Ranjitsinghji
6. An Ideal Indian Woman
7. Your Favourite Hero : Subhaschandra Bose
8. A Great Teacher : H. L. V. Derozio
9. The Rani of Jhansi

Outlines

1. Our Prime Minister : Jawaharlal Nehru
2. A Great American : Abraham Lincoln
3. Shakespeare

Some are born great; some achieve greatness; and some have greatness thrust upon 'em.

—*Shakespeare.*

Fame is the spur that the clear spirit doth raise
(That last infirmity of noble mind),—
To scorn delight and live laborious days.

—*Milton.*

Great men are the guide posts and landmarks of the state.

—*Burke.*

Biography is the most universally pleasant and profitable of all reading.

—*Carlyle.*

There is properly no history, only biography.

—*Emerson.*

The great man is the man who, foreseeing the course that things are taking, gets ahead of them, instead of following them, and acts for or against them in advance.

—*Barbusse.*

55. YOUR IDEAL OF A TRULY GREAT MAN : MAHATMA GANDHI

[1. Different ideals of greatness. 2. My ideal. 3. Mahatma Gandhi : (i) his life : (ii) his death. 4. Conclusion.]

Ideals vary with regard to everything—even with regard to God Himself. So every man has his own ideal of human greatness. Some worship the man of power—the sabre-rattling, self-advertising megalomaniac type of men—like Hitler, for example. Some look up for inspiration to the silent, patient worker, who is dedicated to knowledge, and unmindful of everything, tries to keep the torch of science and philosophy burning, like Einstein or C. V. Raman or Satyen Bose. There are others again who love the man of action, the doer of deeds planning with far-sighted vision,—such a one as Stalin was in Russia. And there may be others also who are impressed by the man who obeys the inner call and renounces the world and dedicates himself to duties of love and service, like Swami Vivekananda, for instance.

But my ideal of a great man is something different and more complete than any of those mentioned above. A great man, in my opinion, must be above all littlenesses,—the petty envies and jealousies and prejudices and irritations of ordinary men. He must be dedicated to a noble ideal, entirely selfless, free from all narrowness, truthful in thought, fearless in action, meek as a lamb, but a lion in spirit. He must appeal to the noblest elements of our nature. Refusing to believe in the cheap commonplaces of modern cynicism, he must call upon us to believe and have faith in the fundamental values of life. He must be a dreamer of dreams and a doer of deeds ; among the great, equal to the greatest ; among the humble, one of the humblest.

You will say that such an ideal is impossible, since such a man is not to be found. But here in India, we had one who fulfilled all these, and perhaps more. He is Mahatma Gandhi and him I regard as my ideal of a great man. Born in October 2, 1869, he had the usual education of the son of well-to-do Indian parents. He spent a few years at school where he matriculated ;

and then, against much opposition, he went to England, where he qualified as a barrister. But from the moment that he learnt to think for himself, he followed the path of truth. He had vowed to his mother to abstain from animal food and wine. While in England, no temptation or inducement could make him false to his vow. A pledge once given was, for Gandhiji, a sacred and inviolable trust.

Returning to India in 1893, he was not quite at home in the profession of his choice. A chance offer from an Indian merchant took him to South Africa, and there he discovered his true vocation. He found the Indian community suffering under the most humiliating indignities, but too timid to resist. He took up the cause of his countrymen, and organised the famous 'passive resistance' upon Tolstoyan principles. For ten years he struggled, suffering imprisonments and physical chastisement, and in the end succeeded in getting many of the anti-Indian laws amended. If he had continued to live in South Africa, it is doubtful if the *Apartheid* policy could have come into existence.

In 1914 he returned to India. In course of the next few years, he became a political leader whose integrity every one came to admire, whose incisive logic few could resist. He gave us the guidance and leadership which alone could save us from the theoretical abstractions into which the Congress had then fallen. In an age of violence, he fearlessly preached and practised the gospel of non-violence—the only gospel which can make war impossible. To the unarmed people of India, hankering after freedom, he brought the weapons of Non-Co-operation and Civil Disobedience, weapons forged in the spirit and therefore invincible. He felt in himself the woeful poverty of his people and literally put on a beggar's robe to be one of them more intimately. But beggar though he made himself, whether at the Viceregal palace in Delhi or in the halls of Buckingham Palace in London, no prince could match his dignified self-assurance. He spoke without rhetoric, but his eloquence touched the inmost chords of our mind. He held his life in the palm of his hand, not eager to sacrifice it in a spirit of weariness or bravado, but neither afraid to risk it if duty demanded. In prison or palace his mind remained serene. His heart

was big with love and sympathy for humanity. But his mind had the acute logic of a scientific thinker. He did not know the abstract theories of economics and politics. But he did know what his people wanted,—the freedom that they desired, the food that they were denied,—and with this knowledge came his plans for giving them food and freedom. The record of his life during these years is indeed the political history of India—of our progress from slavery to freedom.

Nothing became him so well as the end of his life. Freedom had come, but with freedom had come communal passions ; and Hindus and Moslems massacred each other. The frail old man, on the verge of his eightieth year, went from place to place, seeking to establish peace and goodwill where there were enmity and strife. He went to Noakhali to soothe the Hindus who had suffered from Moslem atrocities. He went to Patna to heal the sufferings of the Moslems. He went to Delhi and each day he preached love and communal amity. An insensate fanatic, unable to bear this message of goodwill, shot him dead even when he was on his way to his prayers. It was a noble death —not since Christ's crucifixion has there been anything like it. That day,—January 30, 1948,—will remain a day of mourning for ever in India.

Truly a great man, if ever there was one ! "The half-naked Fakir," Winston Churchill called him contemptuously. He is of course right in a literal sense, but sooner or later the contempt will be evaporated in the fire of world-wide sufferings, and humanity will realise afresh the way of Peace, to which the Buddha and the Christ had pointed, and which the Mahatma had trod, firm and serene, from life to immortality.

56. RABINDRANATH TAGORE

[1. His greatness. 2. The story of his early life. 3. As a poet. 4. In freedom's cause. 5. World-renown. 6. His services to his country. 7. His contributions to literature. 8. Death.]

Once in a century a man is born with a genius that seems to be godlike—and fortunate indeed is the country where such a one is born, for it becomes deathless for all time. Such a man was Rabindranath Tagore—poet, philosopher and patriot. Except the German Goethe and the Italian Leonardo da Vinci, we do not know of anyone with an equal amplitude of mind. For sixty years he wrote poems and dramas, songs and novels, stories and essays. It will not be too much to say that he never wrote anything commonplace, but even the commonplace in him was touched with the light of genius. That indeed is something memorable. And memorable also was his versatility, his many-sidedness. He was a poet of unique vision, a painter with an international reputation, a teacher with a visionay ideal, a seer who could look beyond the limitations of time and place,—an all-round man such as the ancient Greeks would have loved to behold and honour.

The story of his life is easily told. He was born the youngest son of Maharshi Devendranath Tagore on May 1, 1861. Though his mind refused the narrow discipline of a school, it absorbed from the culture of his home, from his wide readings in classical and vernacular literature, from his highly gifted brothers and from his noble father, thoughts and emotions and ideals that embodied the finest elements of the national genius. Upon these his mind worked, and out of them it created a literature the worth of which is universally acknowledged. At the beginning the defiant originality of his work shocked and even irritated the upholders of tradition in his country. But those whose opinion counted—Bankimchandra Chatterjee, Gooroodass Banerjee, and even the conservative and old-fashioned Chandranath Bose, generously acknowledged and admired the superlative genius of a youth who was yet on the threshold of life.

Yet Rabindranath was never a recluse. When the call of his country came, he never hesitated to respond with all the living fire of his genius. No one will forget the inspiration

which he gave to the country during the political turmoils of 1905 to 1908. Through songs, through speeches, through symbolic initiations (like the *Rakhi*), he kept alive the national spirit. It was only when the movement began to lose contact with the masses, and leadership tried to coerce rather than persuade, that he recoiled from it as from something unclean. Once the decision was made, no threat, no argument could hold him back. He went back to his life of creation and contemplation.

In 1911, he published a translation of the *Gitanjali* in English. It created a stir in Europe. Sensitive English poets were deeply moved. The tender humanity of the poems was combined with such deep religious fervour, that the *Nobel Prize* was awarded to him by the Swedish Academy. Rabindranath Tagore suddenly found himself world-famous. Here again, even the unstinted praise of all Europe did not blind his clear judgment. After the great War of 1914-18, he severely castigated the money-grabbing materialism of the West and the narrow cult of nationalism which had led to that war. And to the cynical people of Japan, Europe and America, he pointed out the utter absence of noble motives in their politics, in their economics, and even in their vaunted religion. He had the courage of his convictions. In his own country he dissociated himself from the re-actionary elements even of the *Swadeshi* movement ; he condemned Mahatma Gandhi's cult of the *Charkha* as utterly reactionary ; he denounced the barbarity which the English showed at Jalianawala Bagh and renounced his knighthood "as a badge of honour glaring in its shameful context of humiliation". He severely criticised the Fascist Governments of Italy and Germany, as well as Japan's aggression against China ; he praised the communist programme in Russia for its creative and humanising ideals. Deeply absorbed in creative work where he was most in his element, he would not let it cut him off from the world of action, and he brought his sensitive and alert mind to bear on all significant questions and contemporary events. Such a man was Rabindranath ;—where shall we find another like him ?

His services to the nation, outside the field of literature, will gradually be realised. His political ideology is now being

slowly appreciated. The contribution to education which he made in Santiniketan will be his lasting monument. His attempts to give a direction to agriculture, cottage-industries, fine arts, etc., are now bearing fruit. And in his poems and plays he interpreted as well as foreshadowed the emerging trends of our national life.

Of the literature that he created, who will be so bold as to attempt a summary estimate ? There is rather inadequate appreciation of the fact that the modern Bengali language is largely his creation. We know the reaches of Bengalee because of what he did for it and with it. This was an achievement as great as his work in the large variety of literary forms in which he excelled. His lyrics combine intense emotion and lofty idealism with incomparable music. His dramas reveal the action and interaction of ideas against a background of moving reality, in a form that has created a new technique for future ages. His novels are as varied in their substance as they are masterly in execution. His short stories have the delicacy and the tenderness of true poetic feeling. They are lyrics in prose, the poetic appeal adding to and accentuating rather than taking from the story-teller's art. Painting was a late development of his inexhaustible genius, and his work bears the impress of a daring mind striking into new tracks. To the last he refused to be bound by old forms and traditions ; to the call of the new he was never slow to respond. To define a genius in terms of quality is perhaps the better part of criticism, but with a genius presenting so many facets, the task must reduce the ordinary critic to despair.

He died on August 7, 1941. It was the conclusion of an epoch—a memorable epoch that has bequeathed an undying legacy to posterity.

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57. A GREAT SCIENTIST : J. C. BOSE

[1. A pioneer. 2. Birth and early life. 3. As a teacher. 4. His research : (a) wireless ; (b) living and non-living ; (c) plant-physiology. 5. The Bose Institute. 6. As a scientist. 7. Death.]

There have been great scientists in ancient India, but their names and achievements are more or less legendary today. When the British came to India, the reign of science had already begun in the West, and inventions were being made that led to the Industrial Revolution in the beginning of the nineteenth century. The leaders of India at the time—men like Rammohan Roy, Dwarkanath Tagore and others—were fully conscious of this. They wanted to introduce English education in order that India might produce scientists of her own. It took more than fifty years for this dream to come true. Almost a pioneer in this respect was Jagadishchandra Bose, a true son of India.

J. C. Bose—that is the name by which he is popularly known—was born in the district of Dacca on November 30, 1858. His father, Bhagabanchandra, was a Deputy Magistrate who was noted for his independence of character and love for the common people of Bengal. His influence on his son was deep and abiding. He tried to give Jagadis the best education then available in India, and at an early age sent him to the Calcutta St. Xavier's School. This was a vital step in his career. Here he came under the influence of Father Lafont, a great scientist, who instilled in Jagadis a love of science and a desire for making researches in science. After graduation, Jagadis proceeded to England and joined Christ's College, Cambridge. He completed his scientific studies, specialising in Physics, and took his Natural Science Tripos in 1884.

When Jagadis returned to India, he was offered a post in the Provincial Education Service, not because he was less qualified, but simply because, as an Indian, he was not considered eligible for the higher service. Jagadis had no hesitation in refusing this offer with contempt. He stuck to his guns, and so glaring was the injustice that was being done to a scholar of his reputation that even the British were ashamed, and took him into the folds of the Indian Educational Service, specially

reserved for Europeans. This was the first exhibition of that dogged determination of which he gave repeated evidence in his later life.

Jagadis was posted to Presidency College as a Professor of Physics. Here he served without a break for thirty years. Here he taught his students who literally hung upon his lips,—so clear was his exposition, so fascinating his demonstrations. And here he made those pioneer researches, first in physics and then in plant physiology, which have made his name a household word in India and highly respected all over the scientific world. In a corner of the Baker Laboratory one may yet behold with reverence the laboratory where he did much of his work.

Jagadis Bose's first researches were in Physics, his own subject. At that time, researches in electrical waves, inaugurated so brilliantly by Hertz, were the rage among physicists in Europe. Jagadis also applied himself to these, and his patient and meticulous work soon met with success. Indeed, he was perhaps the first to send electric waves without wires from one room to another. His demonstrations excited the liveliest interest, and Father Lafont bore testimony to the fact that this success in wireless telegraphy preceded Marconi's. But Jagadis was singularly indifferent to material success. A few years earlier he had devised improvements in the telephone receiver, but he refused to have them patented, or to derive any profit therefrom. He indignantly refused to commercialise knowledge. In this he resembled Newton and other great scientists.

Jagadis Bose's next discovery was sensational. He demonstrated before the Royal Institute of London (in 1901) that there was no sharp line of demarcation between the living and the non-living ; that matter hitherto regarded as inorganic, responded to electrical stimuli in the same way that organic matter did. He concluded his discourse with the moving words : "It was when I came upon the mute witness of these self-made records, and perceived in them one phase of a pervading unity that bears within it all things,—the mote that quivers in the ripple of light, the teeming life upon our earth, and the radiant sun that shines above us,—it was then that I understood for the first time a little of that message proclaimed by our

ancestors on the banks of the Ganges.—'They who see but one in all the universe, unto them belongs Eternal Truth,—unto none else, unto none else'." The ancient heritage of India always thrilled and inspired Jagadischandra Bose.

This pursuit of the One behind the many in Nature was the moving force in J. C. Bose's life. But now it led him into regions which brought him trouble and a great deal of hostility from some fellow scientists in Europe. From physics he turned to the physiology of plants. He discovered in plants a naive structural identity with animals. He showed by means of highly delicate and sensitive instruments that plants behaved in the same manner as animals under similar stimuli. In order to facilitate these investigations he devised instruments capable of enormous magnifications. With the help of these he made notable discoveries. He explained many phenomena that used to be inexplicable. But plant physiologists of Europe, specially of England, did not take kindly to these. They resented the intrusion of a physicist into their domain. But Jagadis was as unmoved by their criticism as he had been by their praise. No man had greater faith in the truth of his science. He remained steadfast to his ideals.

Jagadis retired from his professorial work in 1915. He now set about the task of founding an Institute where he could carry on his researches and ensure for them continuity after his death. On November 30, 1917, he founded and dedicated the Bose Institute. It was to be a home of scientific research where scholars from all parts of the world might meet and work to solve the great mystery of the creation—the fundamental unity that underlies the diversity of life and nature. Here he worked on with single-minded devotion. He published his papers regularly, and even his critics were compelled to acknowledge the painstaking thoroughness of his work.

The last years of his life were devoted entirely to his researches. His great ambition was to establish the unity of plant life and animal life. His papers on the ascent of sap gave a revolutionary interpretation of a physiological phenomenon of plant life. It aroused the liveliest controversy among physiologists, but it cannot be said that Bose succeeded in

convincing his fellow scientists of the correctness of his hypothesis. His greatness lay in pressing imagination into the service of science and his discoveries in that realm rank among the highest yet apprehended by the mind of man.

Unlike his great contemporary Acharya Profullachandra, Jagadis kept himself strictly within the limits of his scientific researches. Apparently he evinced little interest in the social and political questions of the day. But from the intimate correspondence that he kept up with his life-long friend, Rabindranath Tagore, we know how deeply he felt with his people and how broad his outlook on life was. He was also deeply interested in Bengali literature, and his book—*The Unexpressed*—is a living testimony to this.

Jagadis Bose died in 1937, bequeathing his entire wealth and property to the service of science and humanity.

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58. SRI AUROBINDO

[1. His greatness. 2. Birth and education. 3. In Baroda. 4. Enters politics. 5. Life in Bengal. 6. His political contribution. 7. Turns to religion. 8. Pondicherry. 9. Conclusion.]

Aurobindo Ghose was one of the most remarkable men of modern India. Perhaps there is not another like him in the whole world. Brought up in the humanism of the West, absorbing directly from the very sources the cultural tradition of Europe, he returned to India Anglicised, but the mysticism which is woven in the very texture of Indian life and thought won upon him by degrees. His life may be taken as the symbol of the national resistance to Westernisation which began at the end of the last century and found its passionate exponent in Mahatma Gandhi.

Aurobindo Ghose was born in Calcutta on August 15, 1872. He was the son of Dr. Krishnadhan Ghose, a distinguished member of the Indian Medical Service. The Doctor had great faith in Western education and sent Aurobindo and his elder

brothers to the Loreto School at Darjeeling where they were brought up in the English way of life. In 1879 he and his wife went over to England with their sons, and Aurobindo's education was entrusted there to one Mr. Drewett and his wife. In 1885, Aurobindo was admitted to St. Paul's School, London, and very soon his intellectual brilliance attracted the attention of his teachers. He had already taken to the classics, specially Greek, and so when he proceeded to King's College, Cambridge, in 1890, great things were expected of him, which he justified by carrying off all the prizes in Greek and Latin. Later, he passed the I.C.S. examination obtaining the highest marks in Greek and Latin. But he failed to get into the "heaven-born service" as he did not appear at the riding exercise. A first class classical Tripos at Cambridge rounded off his academic career.

His first appointment was in the Baroda State service. He left England early in 1893, and took up his duties at Baroda, first in the Revenue department, and then as Professor of English Literature at the Baroda College. Here he lived for thirteen years, and it was here that he devoted himself to the study of ancient Sanskrit and modern Indian languages, and thus recovered contact with Indian life and ways of thought.

From the very beginning of his career in India he was drawn to Indian politics. He contributed certain political and literary essays to a journal which were sufficiently outspoken to frighten leaders like Ranade and Gokhale. He also wrote English poetry on Indian themes, and one cannot but wonder at the versatility of his poetic gift that was capable of the Elizabethan opulence of 'Love and Death' on the one hand, and the classical severity of 'Baji Prabhu' on the other. On a different plane he took to the practice of *yoga* and scaled the heights of Indian spiritual thought.

Aurobindo's active political career may be said to begin from 1902. It was based on the threefold demand of Swaraj, Swadeshi and Boycott. He began to attend the annual sessions of the Congress, though the older leaders paid no heed to his programme. But when the agitation against the first partition of Bengal in 1905 was started, Aurobindo at once gained the

ears of his countrymen. Having already come away to Calcutta, he had thrown himself heart and soul into the stirring politics of the day. He became Principal of the Bengal National College which later developed into the Jadavpur Polytechnic, and today is the Jadavpur University.

The political activities of Sri Aurobindo covered eight years from 1902 to 1910. During the first half of this period he worked behind the scenes, training up a band of workers who could lead the Swadeshi movement, and laying down the principles that ought to govern the struggle for freedom. In the second half, we find him right in the forefront of the movement. He was never fond of publicity, but he was the moving spirit behind the *Bande Mataram*, the English daily that was the organ of the extremist party. No other paper, not even Gandhiji's *Young India*, exerted an influence on the people comparable to that of the *Bande Mataram* under the inspiring guidance of Sri Aurobindo. His articles reflected the quality of his mind, and gave him the undisputed leadership of the turbulent youth of the country rising in revolt against British rule. It was inevitable that he should be made to suffer for this, and he was soon prosecuted on a charge of sedition. The court, however, declared that the articles were by no means seditious.

Meanwhile the political movement took a turn which sharpened and brought to a head the ideological differences that were growing up between the older school led by Surendranath Banerji and the young extremist school founded by Sri Aurobindo. The Surat Congress in 1907 broke up in turmoil over the question of electing a President in the open session. Others carried on the actual warfare, but everyone in that pandal recognised the leader in the calm and impressive person of Sri Aurobindo who sat unmoved while high words were exchanged, and chairs were hurled freely and fiercely all around.

That was the peak-point of Sri Aurobindo's active political career. That year, another interest, hitherto dormant, came into prominence. On his way from Surat, he received *yogic* initiation from Vishnu-bhaskar Lele. He returned to Calcutta and resumed his activities, but from now on a deeper note

entered into his speeches and writings. He preached Nationalism as a religion to be achieved in the fervent spirit of worship. Simultaneously, a terrorist plot, working under the leadership of his brother, Barindra, revealed its existence through a series of bomb explosions aimed against British officials and their minions. A wide-spread secret service helped the British to uncover the plot. Barindra and his associates were prosecuted, and in May, 1908, Aurobindo was implicated and arrested. In a protracted trial, he was defended by Chittaranjan Das, who hailed him as "the poet of patriotism, the prophet of nationalism, and the lover of humanity". In April, 1909, Aurobindo was finally acquitted.

Now came the definite turning-point. In the Alipur jail he had mystic experiences. As yet there was no desire to withdraw from life. On the contray, he flung himself into his work with 'far deeper zeal'. He edited two periodicals, the *Karmayoga* (in English) and the *Dharma* (in Bengali) in which he expounded the role of *yoga* in India's struggle for freedom and fulfilment. "All life is *yoga*", he asserted. But the police gave him no rest. In January, 1910, when a police officer was shot dead in the High Court, Aurobindo felt he would not be allowed freedom for long. Definite warning came to him through Sister Nivedita, with whose active help he quietly slipped away from Calcutta to Chandernagore, and finally, in April, to Pondicherry.

Thereafter, his life was inward. He spent four years in silent *yoga*, and then started a philosophical monthly, the *Arya*. Most of his important works appeared serially in the *Arya*. He was acknowledged as the foremost thinker of the age. Disciples gathered round him from all parts of the country and outside. For forty years he remained in *yogic* meditation, and gave the world the fruits of his meditation in *Essays on the Gita*, *The Life Divine*, and other deeply esoteric works. He died on December 5, 1950.

To-day the philosophy of Sri Aurobindo has a wide and devoted band of followers in India and abroad. Attempts are being made to found a university at Pondicherry, where it is

expected, his philosophy will form the basis of a universal synthesis. But many of his countrymen yet look back with wistful regret to the dominating figure who revolutionised Indian politics and might have led it to a more assured victory.

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59. A GREAT CRICKETER: RANJITSINGHJI

[1. Ranji's greatness. 2. His records—at University; for Sussex; for England. 3. After retirement.]

Nawanagar was a small state in the Bombay Presidency, but it won a great name throughout the world, because it was the home of the great cricketer, K. S. Ranjitsinhji, better known as 'Ranji'. Probably no other cricketer ever created a greater sensation in England than Ranji, and even to-day whenever a lover of the game speaks of him, he goes into ecstasies over his mastery of its technique. He describes Ranji not merely as one of the greatest exponents of the art of cricket, but as a conjurer, a magician, the man who scored boundaries off balls that other batsmen could only hope to smother. Ranji had indeed a genius for the game. Carpenter, a noted bowler, paid a remarkable tribute to Ranji. He used all his tricks to bowl him out, but all to no purpose. He went out to hit Carpenter's bowling as merrily as ever, and Carpenter had to say: "I put the ball where I like, and then he,—well, he puts it where *he* likes."

Ranji began his cricketing career as a non-collegiate student of Cambridge. Slim, eager, dark-eyed, and dark of face, he caught the attention of many as he strolled about in the streets of that university town. He played cricket for Cassandra Club, and for Fitzwilliam Hall, the name by which the non-collegiate boarding house of those days was known. He had not yet developed a style of his own, and mainly relied on his keen eye-sight. But even then he scored centuries on many occasions —"with abandon and ferocity," said an admirer—and was a class by himself at least among university students. He obtained his University blue in 1892, but was not much of a success in the match between Oxford and Cambridge, at which in later years,

both Duleepsinhji, his nephew, and Pataudi won their laurels. He, however, finished third in the University batting average for the season with 29·69.

Next year he made some good scores, but he proved his real worth in 1895, when he first appeared for Sussex, a county team of England. His opening match for the country was at Lord's, the most famous cricket ground in England ; he scored 77 not out and 152. At the end of the season he stood fourth in the general averages with 49·11.

In 1896 he pushed further ahead and was first, with 57·44. One of the finest innings that he played was his 47 in the match between Gentlemen and Players. He made these runs off only twelve balls ; that indicates how freely he hit the bowler and sent his deliveries to the ropes in quick succession.

But even this performance he eclipsed when he played his first matches for England against Australia in the same season. He appeared in the second Test in which Australia made 412 in their first innings. England's reply was only 231, of which Ranji made 62. Australia forced a follow-on. England did not start very well and were down by four wickets for 109 at the close of the second day's play. The defeated batsmen included such stalwarts as W. G. Grace, the father of English cricket, and F. S. Jackson, one time Governor of Bengal. But Ranji was still there at his wicket, defying the Australian bowling with absolute confidence. His driving and cutting were superb, but what won him the greatest praise was the way he hooked the fastest deliveries from Jones, the Australian bowler. But in spite of his best efforts, England could not put up a commanding total and were all out for 205. Ranji remained unbeaten with 154. Thus his individual score was higher than the runs collected by the other ten batsmen. No wonder that *the Punch*, a humorous journal, used to nick-name Ranjitsinji, 'Run-get-sinhji'.

During his trip to Australia in 1897-98 he headed the batting averages with 54·88. In 1899 he scored 3,159 runs and stood third in the batting averages with 63·18. 1900 was, however, the greatest year of his cricketing career. He was first

in the batting average with 77·57. Twice he scored three centuries in succession, once (against Yorkshire) a century in each innings on the *same* day ! His most startling success was his score of 200 against Middlesex made in three hours. Next year he made his highest score in first class cricket—285 not out for Sussex against Somerset.

The great cricketer remained as great as ever till 1912, when he appeared to have lost some of his old brilliance. He made his last appearance in English first-class cricket in August, 1920, but alas ! he was not the same genius who had scored on the same ground 234 not out *versus* Surrey in 1902. He totalled only 39 in four innings, but we must remember that he had meanwhile lost his right eye while out on a shooting expedition. But that accident, which adversely affected his play, revealed the greatness of the man. The injury was caused by a careless shot fired by some one standing close to him. He knew the identity of the man, but never disclosed it.

Ranji's is indeed a name to conjure with in the world of cricket. In all first-class matches in England and Australia he scored 24,817 runs with an average of 56·40, and also claimed 130 wickets at an average loss of 34·06. But he is remembered by lovers of crickets not because of the number of runs he made, but the way in which he made them. It was not science but wizardry.

He died at Delhi on April 2, 1933.

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60. AN IDEAL INDIAN WOMAN

[1. What the ideal is. 2. Early life. 3. Life in England. 4. Return to India. 5. A noble mission—education of women. 6. Her last years. 7. The fulfilment of her hopes.]

There are certain ideals which are universal ; others which are the distinguishing characteristics of a people, a noble heritage handed down through the ages. The truth of this will be clear if we try to understand the ideal of Indian womanhood. That ideal has always been selflessness,—living for others, even

at the sacrifice of one's personal happiness and comforts. Therefore she represents this ideal best, in whose life this virtue of self-sacrifice shines radiant and clear. She must be one who lives for others from day to day, not to court applause or appreciation, not to gain worldly happiness or spiritual salvation, but out of an inner sense of duty as the essential element of her existence. And we must not seek her among the great and the famous women of history, but among those who have lived among the common people of her land, 'unknown to name and fame', seeking no reward except the good of others, expecting no happiness but that of doing good to others.

The woman who is to be the subject of this essay was born in an obscure middle class family of Bengal in the early sixties of the last century. Her name was Krishnabhabini, and she spent her childhood in her village home where she learnt the three *r*'s—reading, (w)riting and (a)rithmetic,—which used to be the usual subjects taught to girls in those days. Nor would there be time to learn anything more, for marriage would come before a girl had passed her girlhood years. To Krishnabhabini also marriage came before she had barely passed her ninth year. She was, however, fortunate in her marriage. Her husband Devendranath Das, was the son of a wealthy and distinguished citizen of Calcutta. But more than that, he possessed a yearning for knowledge and a spirit of independence that rarely go together. Himself a student, he became the teacher of his girl-wife, and gave her the taste for learning which was to become with her a life-long passion in the years to come. When Devendranath went to England to compete for the Civil Service Examination, his wife remained at home improving her mind by constant reading in order to be the worthy spouse of her husband. Devendranath was unsuccessful in the competitive examination but he found his vocation in London by accident. As Scholar of Clare College, Cambridge, Devendranath joined a tutorial college in the metropolis to coach students in Sanskrit, History, and other subjects. The work was so congenial to him that he now made up his mind to bring his wife over to England—an inconceivable project in those benighted days.

Any other woman would have quailed at the thought of going to England, but Krishnabhabini lived for her husband.

She faced her scandalised relatives without flinching ; no threat could stop her from her resolve. They refused to let her take with her her little daughter, which was a cruel disappointment, but even that left her unmoved. We see here the old spirit of Indian womanhood,—the spirit that made Sita forsake the comforts of a palace for the privations of an exile's lot.

Krishnabhabini lived for nearly a decade in London. Outwardly she had become Anglicised, for both she and her husband had adopted the English dress. But she remained a true Indian woman at heart. She made a home for her husband in the heart of London, and at the same time she acquired considerable learning in many subjects.

When at last the pair returned to India, fate dealt with her cruelly indeed. Her daughter had been married early against her wishes, and was now a widow. The death of this daughter overwhelmed her with grief. But she found solace in helping her husband in all his activities ; she even took a few classes in the Century College which her husband had founded in Calcutta. But even this happiness was all too short. In 1905 her husband died suddenly. This was a terrible shock and almost broke her heart. But once again she rose from her grief, purified and ennobled, and as she had sacrificed herself so long for the good of those whom she loved most, now she sacrificed herself for the thousands of women in our country who lived in ignorance in the seclusion of their households. She threw herself heart and soul into the work of educating those women of Bengal whose opportunities for learning had been cut short by early marriage and motherhood.

It was a noble mission. She was the life and soul of the Calcutta branch of the *Bharat Stree Mahamandal.* In the scorching heat of summer, or the heavy rains of the monsoon months, she would go from house to house, bare-footed and without an umbrella, persuading women to learn what they could, engaging the services of itinerary teachers for a bare pittance, coaxing reluctant parents and husbands to spend a few rupees for the education of their daughters and wives, and begging subscriptions from all who would give her anything. She had many disappointments ; often she had to hear hard and ungenerous criticisms ; but not for once did she breathe a word

of complaint or lose confidence in the success of her mission. Once when a teacher asked her permission to resign her job for a better offer, she burst into tears at the smallness of her means, and the resignation was not only withdrawn, but it was never again tendered. When a promising girl would be married off and her education stopped, Krishnabhabini wept at this frustration of a life ; she was known to visit the new home of the bride to coax her parents-in-law to allow her education to continue. Her selflessness won her friends among the great : Rabindranath Tagore, Jagadis Bose, Abala Bose, Sarala Devi, Hemlata Tagore, Swarnamayi Devi, and many others came to her help, and at last she seemed to see glimmerings of light where there had been only darkness before.

But she was not destined to see the fruition of her mission. She had given herself away too freely for the cause and when illness struck her down she had no reserve to fall back upon. Early in 1918, she fell ill ; she did not suffer long, but bore with her sufferings in patience. When someone offered her fruit-juice, she gently protested,—"Was it for such as me to have these luxuries ?" She died on February 27, 1918. The tragedy lay in the untimeliness of her death, for she was then not fifty-five years. When those whom she had drawn to her as workers and friends learnt of her death, great indeed was their sorrow. Hemlata Tagore was grieved that one, whose funeral procession ought to have been attended by thousands, went unattended in her last journey except by her nearest relatives.

And yet it was fitting that it should be so. For if Krishnabhabini had wanted fame and honour, she could have had it in plenty in her life-time. She had been a tireless worker, an indefatigable writer on woman's cause in many journals of her time, a heroic fighter for the ideal she held so dear. But to her, fame was truly 'the last infirmity of noble minds' ; to hanker after fame was not her way ; indeed that was not the Indian way. She lived and died a true Indian for whom the desire for personal honour was an act of impiety. She was unique in many ways, and it was not difficult for her to have been always in the limelight, had she cared to have been the centre of popular movements. But it was the Indian woman in her that helped her conceal her uniqueness in the garb of

the every-day simplicity of an ordinary Indian woman. This it is that makes her a true representative of Indian womanhood.

Krishnabhabini's work was cut short, but her mission has more than succeeded. The seed that she had sown in many an orthodox household in Calcutta has yielded a rich harvest indeed. As we see to-day the thousands of girls who flock to the schools and colleges and pass the highest examinations, and watch their joyous faces and free unrestrained movements, we recall with gratitude the selfless woman who had toiled and struggled for the cause, unknown and often alone, and had lighted a torch that would never again be put out. Truly did Hemlata Devi write : "It would not be too much to say that such a comprehensive manifestation of reverence for womanhood has never been seen before as was seen in this lady of our country."

61. YOUR FAVOURITE HERO : SUBHAS-CHANDRA BOSE

[1. The ideal of a hero. 2. Who is my hero ? 3. His life.]

Everyone has a hero whom he cherishes in his heart of hearts, whom he seeks to emulate, whom he looks upon as one of the elect, the very salt of the earth. Some idolise the victorious warrior ; some worship the man of action, the doer of deeds ; some admire the poet or the painter. There are many young men who seek to imitate a Don Bradman or a Tensing Norkay. Ideals vary, attitudes differ ; but a man who has no hero of his own is indifferent to the world.

My hero is the great Indian patriot Subhaschandra Bose. For me he embodies the highest qualities that a man might desire. He was a patriot, an idealist, a man of action, a dreamer of dreams. A study of his career reads like a romance ; it seems unbelievable that a man so daring, so adventurous, so reckless of consequences, and yet so intensely practical, should have arisen in this benighted land of ours. Yet a study of his life will show that "the elements" were—

> So mixed in him that Nature might stand up
> And say to all the world, 'This was a man'.

Subhaschandra Bose was born in Cuttack on January 23, 1897,—a younger son of well-to-do parents. In those days our men 'of light and leading' loved to imitate Western habits of speech and action, and Subhas's father sent his children to be educated with Anglo-Indian students at the local European school. Though he liked the school, his mind was too Indian to be comfortable here, and soon he obtained a transfer to the Indian school,—the Ravenshaw School—from where he matriculated in 1913. But even while at school, he managed to escape from his home, and wandered over India in quest of spiritual illumination, which, fortunately for his country and people, proved fruitless. On his return home he was sent to Calcutta to complete his studies at Presidency College. A clash with a tactless European teacher led to his expulsion from the college, and it was only Asutosh Mookerjee's intervention that saved him from rustication. He graduated with First Class Honours in Philosophy in 1919, and was sent to England by his father to qualify for the Indian Civil Service—the 'heaven-born' service as it was ironically called by the Indian Press. Subhas stood fourth at the examination, and was admitted to the service. But by the time his ship reached Bombay, the first Non-Co-operation Movement had started. Subhas's burning patriotism did not allow him to take service under the hated Britishers ; without consulting his parents, lest they veto his decision, he sent in his resignation from the ship, and immediately reported himself to Gandhiji for instructions. He heard from Gandhiji his plans for obtaining freedom : the weapons were non-violence and *charkha* : the end was *Ram-rajya* within a year. It was a programme too vague and utopian for a mind that was essentially practical, and, unable himself to convince Subhas, Gandhiji sent him to Deshbandhu.

The interview took place at Calcutta, and the passionate patriotism of C. R. Das cast its spell upon Subhas almost immediately. For the few years that C. R. Das lived, Subhas was his right-hand man. He flung himself into the Non-Co-operation Movement, and courted imprisonment with the other leaders. On his release, when his leader captured the Calcutta Corporation and was elected its first Mayor, Subhas was appointed the Chief Executive Officer. But by now he had

formed connections with the secret revolutionary societies, and for the next twenty years he was either in detention without trial or an exile in foreign lands. He was the leader most dreaded by the British Government. It was he who, in opposition to Gandhiji, openly declared in 1929 that India's goal was Independence. In those days, Jawaharlal Nehru and he usually worked together as the leaders of the left-wing group in the Congress. But while Nehru gradually surrendered to Gandhiji's personality, Subhas continued to lead the opposition to the Gandhian programme which he considered too tame and old-fashioned. Almost the fits of inactivity that often overtook Gandhiji, Subhas Bose pleaded for more revolutionary policies, for direct action against the British rulers. In 1937 he became President of the Congress, and warned the leaders of the impending war in Europe, and of the need for preparing the ground for a national struggle for freedom. His was the old Irish cry : England's difficulty was India's opportunity. He also initiated schemes of National Planning for modernising India's economic life. To Gandhiji, these were not congenial, and next year he opposed Subhas's re-election. But such was Subhas's popularity that he was elected against Gandhiji's opposition. The Congress leaders, however, non-cooperated with him, and he had to resign the Presidentship.

Subhas Bose now formed a party, the Forward Bloc, to combat the moderate policy and programme of the Congress. He headed a successful movement for the removal of the Black Hole Monument. He was himself imprisoned, but after a few months was released on grounds of ill-health. It was given out that he was practising *yoga* and was not to be interviewed. And then suddenly the world was startled by the news that Subhas Bose had eluded the vigilance of the British police spies and had left India. It has been subsequently revealed that disguised as a Pathan he made his way to Kabul, and from Kabul he escaped to Germany with the help of the German legation.

In Germany, Subhas set about organising an armed revolt in India. He was promised every support by Hitler ; from Germany he was transported to Japan in a submarine. From Japan he went to Singapore, and began collecting the Indian

officers and soldiers who had been taken prisoners by the Japanese after the humiliating retreat of the British army. Subhas organised these prisoners of war into a disciplined national army, and with it he invaded India. The Japanese did not favour his acting without the Japanese army ; possibly they could not give him all the help that he needed. Subhas was able to penetrate only upto the hills of Manipur. But thereafter want of food and weapons compelled him to withdraw. But this time Germany had fallen before the growing strength of the Soviet armies, and Subhas knew that the Japanese would soon be forced to surrender. In a message to the soldiers who had served the cause so nobly, Subhas regretted their failure, advised them to surrender to the British, and declared his intention of leading his countrymen again against the British on a more auspicious date. Subhas left Singapore in a Japanese plane on August 16, 1945. Two days later, on August 18, India was horrified to learn that the plane crashed and Subhas was dead. Since then, years have passed ; the mystery of the air-crash has not been satisfactorily explained even by the Committee appointed by the Government ; and many yet look forward to his re-emergence in the hour of his country's greatest need.

So ended the most brilliant and thrilling career of one whom his countrymen unanimously called 'Netaji'—the Leader. His last years have made him immortal. They showed the qualities of leadership and organisation that he possessed. They revealed how he could draw into a powerful unity people of all castes and creeds in order to fight for their country's freedom. He was the leader not of Hindus or Moslems, but of Indians. When the stories of the War of Liberation that he headed reached his country, people realised how great were his human qualities, how deeply he loved his soldiers, how passionately he loved his country, how ready he was to sacrifice everything for his country's sake. That is why he is my favourite hero.

It has been said that his was a flashy brilliance,—like that of a lightning or a shooting star,—dazzling for the moment, but without leaving behind any permament impression. This estimate is not correct. Our very freedom gives the lie to it. Netaji's

uncompromising attitude towards British Imperialism was an important factor in keeping up the tempo of our struggle at the right pitch. But apart from that, his contribution to the working up of the national mind was solid. It was he who dreamed and laid the foundations of national development by nation-wide planning. It was he who refused to accept the *charkha*-based civilisation envisaged in the Gandhian *Ramrajya*, and focussed national attention on the need for large-scale industrialisation. It was he again who looked forward to a Pan-Asiatic unity as the need of the hour if we were to resist the aggressive imperialism of Western powers. Finally, Netaji was the first to show that what frightened the British most, since the Sepoy Mutiny, was that an Indian Army led by Indian officers was not only possible but would be irresistible. These are of no temporary significance. They have left their marks in history.

There are thousands even today who believe that Subhas is not dead, for 'Netaji' can never die. It is a testimony to the position he holds even now in the heart of his people.

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62. A GREAT TEACHER : H. L. V. DEROZIO

[1. Introduction. 2. His life. 3. His work : as a teacher : as a poet : as a nationalist. 4. Character and achievement.]

A great teacher is one who, by his knowledge, character, and day to day life, leaves the profoundest influence on the intellectual and moral character of his pupils. There have been many such teachers in the different parts of India : the names of Gokhale, Srinivas Sastri, Aswini Kumar Dutt are outstanding. We have selected the name of one who was an Anglo-Indian by birth, but who in his life was almost the first all-India patriot in this country ; who died before he was twenty-four years old but within that short period exerted an influence on "Young Bengal" which has not been surpassed by any one. Derozio's name is almost forgotten, but he should be remembered by us today as one of the creators of the India that we know.

Derozio was born in 1806 of Anglo-Indian parents. He lost his father early and was brought up first by his mother, and then by a maternal uncle, a planter at Bhagalpur. He received his education at Mr. Drummond's School at Dhurramtalah, and showed brilliant promise. For a time he lived at Bhagalpur, and was perhaps meant to follow one of the usual professions open to his community at that time. But Derozio was a poet and a student of literature and philosophy. Already his poem *The Fakir of Jangeera* had attracted attention, and an essay on Kant had been something of a phenomenon in that age in this part of the world. He had a most assimilative and alert mind, and he naturally wanted to be a teacher. In 1826, at the early age of eighteen he joined the Hindu College.

Derozio soon became the idol of the student community. He was one with them, and his lectures and conversations were a perpetual source of inspiration. Like David Hare, he was something of a free-thinker and an atheist. He infused his pupils with his own rationalism. Under his influence they came to attack the prejudices and superstitions of Hindu religion. He established an Academic Society in which regular debates were held. He founded a journal, *Parthenon*, in which he attacked the British government for inflicting a costly administration on a poor people, and the Hindu society for its many abuses. So outspoken were the criticisms which the journal contained that the influential leaders of Hindu conservatism bought off all the numbers of the second issue to prevent its reaching the students. At this time Rammohan Roy was carrying on his attack against the cruel practice of burning Hindu widows : the leaders of orthodoxy grew alarmed at the influence Derozio was exerting on the younger generation. They set spies on him, on whose fabricated reports, the managers of the Hindu College dismissed him from service on April 23, 1831.

Derozio was not the man to be daunted. Next month he started a newspaper, *The East Indian*, with an influential roll of subscribers. He also continued his work as an educationist. He was invited by various schools as examiner of the boys, and worked in close association with men like David Hare and Dr. Adam. Thus in August that year he was assisting David Hare at

the Hindu Free School ; in December he was helping Dr. Adam at the Dhurramtolah Academy. His influence with the young people continued unabated.

But he was already at the end of his brilliant career. On the 24th of December, 1832, he had an attack of cholera, the mortal disease which had carried off David Hare ten years later, and on the 26th he breathed his last. Seldom was a teacher so young mourned so passionately by his students.

As a teacher Derozio not only instructed his pupils ; he inspired them. He left the permanent stamp of his personality on their moral character. Even his enemies said that a student of Derozio would never tell a lie. He was the creator of the leaders of Young Bengal—men like Dakshina Mukherji, one of the benefactors of Bethune School and other institutions ; Ram Gopal Ghose, merchant and politician ; Radhanath Sikdar of Everest fame ; Ramtanu Lahiri, a born teacher ; Peary Charan Mitter, one of the creators of Bengali prose literature ; Tara Charan Chakravarti, stormy leader of young Bengal ; Rev. K. M. Banerji, and many others,—all of whom acknowledged how much they owed to him. And the great teacher returned their affection in verses that deserve to be remembered as that very rare thing, a teacher's tribute to his pupils :—

> Expanding like petals of young flowers,
> I watch the gentle opening of your minds,
> And the sweet loosening of the spell that binds
> Your intellectual energies and powers
> That stretch (like young buds in soft summer hours),
> Their wings to try their strength. O ! how the winds
> Of circumstance and freshening April showers,
> Of early knowledge, and unnumbered kinds
> Of new perceptions shed their influence ;
> And how you worship Truth's omnipotence !
> What joyance rains upon me, when I see
> Fame in the mirror of futurity,
> Weaving the chaplets you are yet to gain—
> And then I feel I have not lived in vain.

What love of his pupils the lines suggest ! and what moving faith in their future greatness !

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63. THE RANI OF JHANSI

[1. A legendary name. 2. Her birth and early life. 3. As a ruler. 4. Dealings with the British. 5. A leader of the Mutiny. 6. Her death. 7. Character.]

The name of Lakshmi Bai, Rani of Jhansi, is enshrined in legends. Her deeds are sung by village minstrels throughout central and upper India. She was the queen of a small principality, but she yet reigns supreme in the hearts of millions of her countrymen. The women's auxiliary corps attached to Subhas Bose's Army of Liberation was named after her. She has passed into history ; she has become a name.

Lakshmi Bai was born of humble parentage. Her father, a Mahratta Brahmin, lived at Benares in the retinue of a Mahratta nobleman. She was born, according to tradition, on the 19th November, 1835. The parents named her Manikarnika, but after marriage, she received the more auspicious name by which she is known to-day. She was married to the ruler of Jhansi after the death of his first wife. She was very handsome, her eyes being particularly fine. In her childhood she is said to have been a playmate of Tantiya Tope and Nana Sahib, but this is probably only a legend.

In November 1853, Gangadhar Rao, her husband, died without a child. The day before his death, he took an adopted son in the presence of the British Political Agent, with due formalities, and in a petition he commended him to the protection of the British. Then began a shady chapter which was thoroughly dishonourable to the British rulers. Lord Dalhousie was carrying on his policy of annexation. He refused to accept the adopted son as heir to the throne of Jhansi. The Rani's representations were rejected. In March 1854, Jhansi was annexed ; the Rani was granted a liberal pension, and was permitted to live in the city palace. The adopted son was recognised as Gangadhar's heir to the family property and treasures only. The Rani protested ; when Major Ellis told her of the Government's decisions, she is said to have cried out in a ringing voice : "*Mere Jhansi nehi deungi*"—"I will not give my

Jhansi". But in the end she reconciled herself to her lot, and submitted to a power which she could not resist.

Then began her troubles. The British Government took over the villages which were assigned to the family deity, Mahalaxmi. Large deductions were made from her pension on the pretext of paying off her husband's debts. She wanted a lac of rupees out of a money held in trust by the British to pay for the 'sacred thread' ceremony of her adopted son ; her prayer was refused. On the top of this came the military order permitting cow-killing within the area of Jhansi. A seething discontent spread among the people. They were devoted to their queen for her many queenly virtues, and to their religion also ; and the proud Mahrattas took these affronts as demanding punishment.

By the beginning of 1857, the story of the greased cartridges was common knowledge in the streets of Jhansi. In May, the Bengal Regiment at Delhi had mutinied, and as the Jhansi troops had not done so, a message was sent to them declaring them as outcasts. Trouble broke out in Jhansi on June 5. The Rani and her troops joined the mutineers perforce. The Fort of Jhansi with all its European population was laid under seige. When they surrendered they were all massacred. The mutineers then left Jhansi and marched towards Delhi—"Delhi Chalo" was the cry—on June 12. The Rani, however, had not yet broken with the English. She wrote to them of her difficulties and her helplessness. She was said to have lived in continual fear of her life if she befriended the English. The British in their answer promised to deal with her liberally and relied upon her to keep the people in peace.

Accordingly the Rani assumed the administration of her husband's state. But this compromise was short-lived. Stories of the June massacres reached Calcutta, and the Governor-General held the Rani responsible. It was felt by the British authorities that "Jhansi called for vengeance and the victim had to be a person of sufficient importance" (*S. N. Sen*). Before the British could act, troops of some adjoining states invaded Jhansi. But they were utterly defeated. Fortified by this victory the

Rani now negotiated with the British for a permanent settlement of her state under her regency to enable her to discharge her duties fully ; obviously her future course of action would depend upon this. But the British were indifferent ; hence the Rani tried to take things in her own hand. She organised her armies, strengthened the defences of the Jhansi Fort, and awaited the issue.

Suddenly the British began to act. On his way to deal with Tantiya Tope, Sir Hugh Rose turned his troops against Jhansi and laid seige to the fort. The Rani inspired her troops and they were only too eager to act under her orders. Tantiya Tope arrived with a large army to help Jhansi, but was defeated by Rose. There were cowardly Indian chiefs round about Jhansi who helped Rose with supplies of men and food. The British stormed the walls and entered the city, but bitter fighting "raged from street to street, from house to house, and from room to room, and the defenders fought like tigers." No quarter was asked for or given. Victory lay with the British.

But the Rani could not be captured. She made her escape with an escort of faithful Afghans. She covered twenty-one miles in one night. On the 17th of June she was surprised by the British who gave pursuit. She received a bullet wound but rode away only to fall dead in a garden. There her faithful band of followers had her last rites performed for which they requisitioned Brahmin priests at great personal risk.

Thus the Rani of Jhansi died a soldier's death. According to Major Malcolm, who had studied her from close quarters, she bore a very high character and was very much respected by every one at Jhansi. She was a little over twenty years of age when she died, but friends and foes honoured her for her intelligence, courage, and many human qualities. Be it recorded here that her revilers were largely her own countrymen ; the finest testimonies to her greatness were paid by Englishmen. It is a tribute to her greatness and the magnanimity of her enemies.

Appendix Outlines (to be developed by students)

OUR PRIME MINISTER : JAWAHARLAL NEHRU

1. Introductory : his importance, national and international ; its cause lies in his balanced and dispassionate judgment.

2. His birth : November 13, 1889. His parents—Matilal Nehru and Swaruprani. His upbringing amidst wealth and splendour—an only son ; for years an only child.

3. His education : Harrow and Cambridge ; Anglicised outlook. Bar-at-law. Return to India to practise at the Allahabad bar.

4. His political career : became nationalist, socialist and revolutionary. Join the Congress ; accepts Gandhiji's moral leadership but retains his modern outlook. Sponsors with Netaji Bose the Independence Resolution of 1928 against Gandhi. In the forefront of fredoom's fight—1919-1942 : non-co-operation movement ; Civil disobedience, 1931 ; opposes Council entry ; travels in and outside India in touch with the common people.

5. The War : denounces Fascism, but demands freedom as price of co-operating with the British in jail from 1942-'45.

6. Cripps Mission and after, Nehru takes a prominent part in all negotiations. Joins Viceroy's Executive Council. Agrees to partition of India : becomes the first Prime Minister of Free Indian Republic.

7. Nehru's domestic policy : the building up of a New India with a balanced Industrial and Agricultural economy in a Socialist framework. His foreign policy based on peace and friendliness with all nations.

A GREAT AMERICAN : ABRAHAM LINCOLN

1. Birth and early years : Born in 1809 in a log cabin, son of an illiterate labourer. Had little formal schooling, but learnt the alphabets with his step-mother. Worked early as a labourer in mills and stores, but continued his studies in leisure hours, specially law.

2. His political career : distinguished himself as a forceful speaker ; elected to Illinois legislature (1834-41) ; practised law with great success. Visited the Southern States and denounced slavery. Married in 1842. Elected to the House of Representatives (1849) ; in 1854 joined the newly formed Republican party.

3. On the way to Presidentship : nominated Senator ; Senate (1858). Declared himself against slavery : "a house divided against itself cannot stand : a government cannot endure permanently half-free, half-slave". But defeated at the elections. Noimnated as a candidate for the Presidential Election : elected by a clear majority in 1860. Inaugurated President on May 4, 1861. From Log cabin to White House.

4. Civil War and abolition of slavery : The Southern States saw slavery coming and prepared for separation or secession. Lincoln opposed secession and moved his troops. Civil War for 4 years. His firm policy succeeded. The rebels gradually lost ground. On January 1, 1863, proclaimed abolition of slavery throughout America. The rebel armies defeated at Gettysburg (July, 1863). The great speech at Gettysburg : "government of the people, by the people, for the people."

5. Re-election and death : In 1864, he was re-elected President for a second term. The rebels surrendered. Begins work of peace : "with malice towards none, with charity for all." But five days after the surrender was shot dead at a theatre by Booth, an actor. Died next day, April 15, 1865.

SHAKESPEARE

1. Birth and early years : Born April 23, 1564. Son of a prosperous citizen of Stratford-on-Avon. Educated at Grammar School, but had to give up studies to help father. Married Anne Hathaway (1582). Got into trouble with the local landlord.

2. In London and the Theatres : Ran away to London, but the year not known, nor what he did. By 1592, established as actor. Joined Chamberlain's Players, 1594. First revised old plays ; then began to write his own plays. Prospered financially, and purchased property both in Stratford and in London.

3. His plays are divided into four periods : Early plays include *Comedy of Errors* (1592) and *Romeo and Juliet* (1594) Middle Plays include *Merchant of Venice* (1596) ; *Henry IV*.

(1597-8), *Julius Caesar* (1599) and *As You Like It* (1600). Great Tragedies : *Hamlet* (1601) ; *Othello* (1604), *King Lear* (1605), *Macbeth* (1606). Last Plays : *Cymbeline* (1610) ; *The Tempest* (1611). Many take these plays to reflect his life and his mood, but this is uncertain.

4. Last years : retired to Stratford in 1610 ; His son had died in 1601 ; his two daughters were happily married. Paid occasional visits to London. Entertained some London friends in April, 1616. Died April 23, 1616.

5. Genius was well recognised in his life-time. Loved and admired by his fellow-dramatists and actors. Some of his plays were published in his life-time. But his complete plays were published in a Folio edition in 1623 with handsome tributes from Ben Jonson and others.

VI. ON BOOKS AND STUDIES

1. The Choice of Books
2. The Library and its Uses
3. Some Books are to be Tasted *etc.*
4. Your Favourite Book :
   (Jean's *The Mysterious Universe*)
5. The Novel You Like Most : (Bibhuti Bandopadhya's
   Pather Panchali)
6. The Reading of Novels
7. The Study of Biography
8. The Study of History
9. The Study of Science
10. The Importance of the Study of Civics
11. The Study of Chemistry
12. The Pleasures of Botanising
13. The Study of Hindi
14. The Science of Engineering
15. The Study of Medicine
16. Humanities as a Subject for Study

Outlines

1. Why do You Read Books
2. How to read Books
3. The Study of Physics
4. Books and Culture
5. The value of extra-curricular Reading
6. The use of a Dictionary

Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider.

—*Bacon.*

History makes men wise; poetry, witty; the mathematics subtle; natural philosophy, deep; moral, grave; logic and rhetoric, able to contend.

—*Bacon.*

Books are not absolutely dead things, but do contain a potency of life in them, to be as active as that soul was whose progeny they are.

—*Milton.*

Who reads
Incessantly and to his reading brings not
A spirit or judgement equal or superior,....
Uncertain and unsettled still remains,—
Deep versed in books and shallow in himself.

—*Milton.*

The bookful blockhead ignorantly read,
Wth loads of learned lumber in his head.

—*Pope.*

The foundations of knowledge must be laid by reading. General principles must be had from books, which however must be brought to the test of real life.

—*Johnson.*

I value education in the different sciences; our children cannot have too much of chemistry and physics.

—*Gandhi.*

64. THE CHOICE OF BOOKS

[1. A library of books is a true university. 2. Difficulties of choosing books. 3. Some hints : (a) read the classics ; (b) consult teachers etc. ; (c) study of modern books, (d) read books on our country ; and (e) books on one's vocation. 4. Making one's own choice.]

"A true university in these days is a library of books," said Carlyle, the most inspiring English thinker of the last century. The meaning of this is that any man, even without passing through the gates of a university, might give himself a thorough education by reading widely in a good library. Some of the finest and most cultured persons,—like Robert Browning, Rabindranath and Sarojini Naidu,—educated themselves in this way.

But there are so many books published these days : not all of them are good ; some are positively bad. The problem of the reader is how to choose what to read and what not to read. It is really a difficult problem. For the grown-up man, whose tastes are formed, the problem is there, but it is not so disturbing. For the young, however, it is apt to be extremely perplexing. There must be some rules to guide, some men to advise them.

It is best, in the first instance, to read only the classics of literature. By *classics* are meant those books which have become recognised for their excellence. Suppose one wants to read a novel ; it is best to begin with the works of well-known and established writers,—with Scott and Dickens, with Bankimchandra's *Ananda Math*, for example, or Rabindranath's *Gora*. Or perhaps it is poetry that one wants to read : one can begin by reading the poems of Madhusudan or of Rabindranath, of Wordsworth or Keats. By reading the classics,—the choicest books of the best authors—one's taste will be formed ; one's judgement will be trained ; one will develop the habit of being satisfied only with the best of everything. Having once read the best, one will disdain to read what is second-best.

At the same time, modern books are not to be neglected or despised. Modern poetry or novels should, however, be read

when one's taste for these have been formed by reading the classics. But books on general topics must be always read. For this it is useful to consult reviews of books published in respectable journals. Haphazard reading is no good ; and always our choice must be guided by 'knowing' men. Or it should be dictated by some urgent need. In these days, it is necessary to know a great deal of many things. Books on history, on politics, on popular science—these should always be widely read. For this, it is wise to consult one who knows,—a teacher or a well-read librarian. Here also an attempt should be made to get the best available books. We should perhaps show some preference for books dealing with the peoples and problems of our own country. Thereby we would develop greater respect for one another by knowing one another's outlook and culture. How little does the Hindu or the Moslem know of each other's cultural heritage ! or the North Indian of the South Indian history and culture. It is good to read books on these.

It has to be remembered that the choice of books is often dictated by the needs of one's vocation. Every one must, if there is any desire for self-improvement, read books that convey the latest information on the subject in which he deals. The man who has stopped reading as soon as he begins to earn, may soon find that he has ceased to earn according to his needs.

When one has picked up a considerable acquaintance with the world of books, it will be found that one has unconsciously developed a peculiar instinct for choosing the right sort of books suited to one one's needs and temperament. For the world of books has its high-ways and by-lanes. The high-ways are known to all, and guidance is easy. But the by-lanes in the book-world are fully as interesting and yield much pleasure. When one has picked up an insight into these, one is no longer merely a reader of books but a connoisseur as well ; not only a bibliophile but a bibliolater. He is himself a lover of books and an expert in the world of books. For a man of culture, no pleasure can be greater.

65. THE LIBRARY AND ITS USES

[1. Different kinds of libraries. 2. Libraries and their readers. 3. Why libraries are necessary. 4. Libraries for spread of culture—travelling libraries. 5. Readers' conferences. 6. The atmosphere of a library.]

A library is a collection of books on various subjects. It may be private, belonging to an individual ; or public, for the use of the people who pay subscriptions to it and are enrolled members ; or free, for the benefit of all. A private library reflects the taste or the personal likes and dislikes of its owner. Its books are selected according to the owner's personal needs and requirements. Hence it usually has a bias in favour of some subject or subjects. Often a good private library is donated to the people after the owner's death. Such, for example, is the Khuda Buksh Library of Patna. Asutosh Mookerjee's private library is now a part of the National Library of India at Belvedere House in Calcutta. Public libraries may be meant for the general reader, and these contain books on all subjects. Or, they may be meant for the specialist, and then they have books on a particular subject or subjects. Of the former category is the National Library ; to the latter category belong such libraries as those of the Bengal Asiatic Society or of the Commercial Museum. These are libraries meant for specialists ; to be used by readers on the spot. They are usually state-maintained : books are not lent out to anyone ; if they are, it is only against security deposits. The National Library belongs to this class.

As mentioned above, public libraries may be open to all or they may be open to a select membership. The National Library or the library of the Bangiya Sahitya Parishad may be used by the public with the permission of the Librarian-in-charge. The University Library is meant for the use of the teachers and the students of the University. Schools and colleges also have libraries which are used by the teachers and the students of the particular institutions to which they belong. It is the duty of everyone to be attached to a library. We, in India, have a bad reputation as readers of books. In our schools and colleges we generally confine ourselves to the study of textbooks or

books bearing on public or competitive examinations. Sometimes we do read books outside the syllabus, but they are usually novels. If we are members of a good library, we may be attracted by a variety of books. Lists of new books published by a library are a prepetual temptation to its readers. There is also the librarian, one of whose duties is to guide the readers in the choice of books.

Libraries are a necessity for all people who boast of some culture. It is impossible for anyone to purchase all the books that are published, or even a fraction of them. In a library we can select the subject in which we are interested. A good library also purchases books selected or recommended by the readers. Hence membership of a library gives one the opportunity of becoming familiar with a large number of books.

In a good library the librarian is always a very helpful person. Himself a lover of books, he is able to encourage and guide the readers in the use of the library. Hence the proper management of libraries is a necessary part in any drive for the spread of education. It should be one of the first concerns of a ministry of education. In our country every village should have at least one library where the people can go for knowledge and information.

In order that a library may be used by the largest number of people, travelling libraries have been instituted. Baroda has shown the lead in this direction. Books are carried in motor vans and distributed to readers in villages according to their requisition or choice. In this respect Soviet Russia has many interesting features, and its organisation of the libraries is by far the most helpful. In European countries libraries are interconnected, and readers of one library can requisition books from another. In a poor country like ours, the system has obvious advantages. If, for example, our colleges exchange catalogues with a view to borrowing books from one another, much good may be derived by teachers and students alike.

An adjunct of a library which greatly increases its utility is the readers' conferences that are so much in vogue in Soviet Libraries. Readers meet together and discuss the latest publica-

tions, as well as various local and even personal requirements. It helps to stimulate intellectual curiosity and makes the people mentally alert. It raises cultural standards.

The atmosphere of a library is an incentive to study. When one finds so many readers intent on books, one naturally develops a desire to read some on one's own account. It is thus that the library habit is created and developed. The importance of this cannot be exaggerated. Looked at from all these points we cannot do better than create and foster a library movement in our country, and help to spread a demand for libraries and a habit of using libraries for knowledge as well as for recreation.

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66. "Some books are to be tasted; others swallowed; some few to be chewed and digested."—(*Bacon*)

[1. The need for choosing books these days. 2. Books to be tasted. 3. Books to be swallowed. 4. Books to be chewed. 5. Books to be digested. 6. Books are a tonic.]

The cataract of books, said Ruskin somewhere, goes on increasing; we are almost being overwhelmed by the flood of books that continuously issues from the press. To read even a small proportion of these is impossible. We must pick and choose. Not only that, we must know how to distribute our time and attention in accordance with the type of books that we happen to light upon. Bacon, one of the wisest of men, here gives us a significant hint. A lover of books should have the taste of a *gourmet*,—an expert judge of delicate dishes. He is not a glutton; he does not devour all the food that is served. He selects the best and he rejects even the second best. So should a good reader do.

There are some books which we need only *taste*. We turn over the pages of such a book, read a page here and a passage there, and then put it by. If we are practised in the art of reading, we can find out immediately, from a cursory glance, whether we are required to read the book through, or whether only tasting it would be sufficient. If we are not, it is a good

idea to glance through the index (of course if the book has one), and select interesting or instructive topics to run through with our eyes. A really good book will soon attract us to read it from cover to cover. But sampling the pages of a second-rate book should more than suffice.

There are many books which have to be *swallowed.* They must be hastily read. They are not meant to be permanent companions. These are usually topical publications dealing with evanescent matters. They serve us for a limited purpose ; beyond that they have no use.

There are some books, again, says Bacon, that are to be *chewed.* We have got to read them and understand them. We underline passages ; we make notes ; we carefully preserve points in our note-books. These are usually books of facts like histories or geographies. They form a part of our mental library, of which good memory is a competent custodian. But they remain on the surface of the mind ; they do not become a part of it.

But there are some books that we have to *digest.* We absorb them in our mind ; we assimilate them into our thought : They become part and parcel of our intellectual apparatus. We think the thoughts that are in them. These books are not many. They deal with fundamental notions, with basic problems. Once we have mastered them, we become masters ourselves. Just as well-digested food makes a healthy body, so well-digested books make a healthy mind. These books of course are the memorable books of the world. They not only enrich our mind ; they expand its scope ; they enlarge its circumference. It is to these books that we should devote most time and attention. Even when we have finished reading them, they circulate within us and stimulate our thoughts.

Thus has Bacon, in one sentence, summed up what our attitude to books should be. If we follow his instruction, books will cease to be an uncomfortable burden ; they will, instead, become a healthful tonic.

67. YOUR FAVOURITE BOOK

[1. Jeans's 'The Mysterious Universe.' 2. Why I like it : (a) a study of the mystery of the universe ; (b) discusses the presence of life in other planets ; (c) and also the nature of life. 3. Is it a gloomy picture ? 4. It gives food for thought.]

I was one day reading an extract called *The Dying Sun* in a book of Prose Selections. I learnt from my teacher that the extract was from Sir James Jeans's *The Mysterious Universe.* I liked 'The Dying Sun' so much that I decided to read the bigger book. I could get hold of a copy without much difficulty, and I read it from cover to cover. I will not say I understood all of it ; I had to consult my teacher almost at every step, and even then everything was not clear to me. The book is difficult, at least for me it is. But in spite of that I will say that I like no book better. And every time I return to it, something becomes clearer than before and urges me to further study.

The mystery of the universe is a source of never-ending wonder. One looks at the sky on a clear night and sees the stars —little shining spots of light in dark stretches of empty space. That is a sight of which one can never tire. And when one learns that these stars are all planets and suns—in most instances bigger than ours—one's interest increases a hundred-fold. Questions arise in our minds : How far are they ? How do they get their light ? How do you measure their distances and calculate their movements ? Above all, there is the question— Is there life inside them ?

I found all these questions discussed and explained by Sir James. He seemed to me to open out to us a new world of knowledge, and those distant specks of light suddenly became not only beautiful, but wonderful ; and not only wonderful, but enormously interesting too. It gives one a strange sensation to know that there are many planetary systems like ours, each moving on and on through endless space for incalculable time round its own sun. Imagination fails to comprehend this enormous universe of space and time of which mathematics gives us only an abstract idea.

But what interested me more was to know that in this vast universe, life was only an accidental product which occurred rarely. We often think and act as though we, men, were the centre of this universe and everything existed for our sake. No, says Sir James ; life as we know it possibly occupies less than a thousand million part of the whole of space ! It is only an unimportant paltry bye-product, thrown up by accident and heading towards annihilation.

Sir James Jeans tries to look into the future of life on this earth. It is a gloomy picture. For he proves from Astronomy and Physics that the sun is losing its heat-giving power, that the earth is moving farther and farther away from the sun, and that the ultimate end of it all is universal death. And, according to Sir James, there is no escape from this woeful end. Of course, there is no immediate need of our becoming sad and dejected ; we can safely count upon living on this earth for a few million years more ! When we calculate that civilization as we know it is a matter of a few thousand years only, the prospect does not seem to be so very serious or alarming.

Sir James Jeans believes in God. But his God is not like ours ; it is a mathematical God, and the universe and all that there is in it—including ourselves—exist only in a vast mathematical mind. Of course, I cannot conceive it all, but when I read it, I felt as though I were getting a new insight into the world. *The Mysterious Universe* is not only good to read ; it is food for thought as well. Here lies its great interest for me, and whenever I have nothing to do, I try to understand something of its complex arguments. I can assure you, it is extremely stimulating.

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68. THE NOVEL YOU LIKE MOST

[1. Pather Panchali. 2. The story. 3. Its charm. 4. Its attitude to Nature. 5. Its human appeal.]

Of all the books I enjoy reading, I like Bibhuti Bandopadhya's novel "Pather Panchali",—*Song of the Wayside*. To-day it has been filmed and its film version has won international recogni-

tion. That of course, is largely the achievement of the maker of the film, but the cause of its great popularity is no doubt the warm humanity of the novel.

The story may be said to be a 'familiar matter of to-day',—the sorrow and joy of the countryside in a village that is happily passing away, in a social environment that is fast changing before our very eyes. It traces the life of 'Apu' from his childhood beginnings. The first part describes the social surrounding in which Apu was born, and the character of *Indir Thakurani* sets the tune of pathos and humanity which run through the entire novel. The next two sections deal with Apu's childhood, and the author has finely depicted the sensitivity of a child's mind developing under the influence of familiar sights, scenes and human beings. His sister Durga is the principal character round whom the little boy grows up with all his dreams and fancies. What a loving and lovable character is Durga ! Few brother and sister friendships in the realm of fiction can rival the author's representation in delicacy and charm. It reminds us of George Eliot but with an art more delicate and tender. The author makes a simple phenomenon marvellous. It is through Durga that Apu enters the heart of nature, and for the first time in Bengalee fiction Nature becomes a living reality that weaves its spell on the human mind.

For me this wonderful novel has a never-ending charm. It is instinct with the spirit of my country ; it brings home to us the beauty of my country and her people in a hundred unexpected ways. The social problems that Apu had to face and their impact on his life are so familiar that often they take on an autobiographical tinge for a Bengalee reader. At the same time, it reveals the common humanity of man : the joys and sorrows depicted may be trivial enough, but they are the little things that make up the sum total of human life all over the world.

But no novel in our country has brought man into such intimate relationship with Nature. The descriptions of Nature in their vividness and appeal reveal the highest art that conceals art. We see Nature with our eyes and hear her manifold music with our ears. As we read the novel, we seem to be wandering

in some wayside Bengali village, for it is all so familiar to us. We experience not only the sights and sounds of nature but feel its haunting mystery. Bibhuti Bandopadhya is the most Wordsworthian figure in Bengali literature,—not an imitation or adaptation of the great English poet, but one who wrote with the same standpoint, with the same unerring vision.

Lastly, the human drama has the most intense interest. The sufferings of the various people have a pathos that belong to the highest art. And yet there is no attempt to sublimate the pathos ; it is all in the day's work, simple as we breathe, but it grips us with a heart-warming power.

69. THE READING OF NOVELS

[1. The old attitude to novel-reading. 2. The modern attitude. 3. The evils of too much novel-reading. 4. Its benefits. 5. The influence of novels. 6. As works of art.]

There was a time, not so long ago, when parents used to frown if they found their children reading novels. Rabindranath has recorded in his *Autobiography* how difficult it was for him to get hold of the newly-published novels of Bankimchandra. In those days, people thought that the reading of novels had a corrupting influence on the minds of young people. They were supposed to be meant only for grown-up people.

Of course, those days are gone. Nowadays the pendulum has swung to the other extreme. Perhaps we read more novels than it is good for us. For there are certain evils which might be fostered by reading novels. For one thing, novels create thrilling emotional situations. Constant reading of such thrilling situations keeps the mind in a state of unhealthy excitement. It is liable to disturb mental equilibrium. That is a consequence against which we should be on our guard. Romantic stories often help to develop a romantic, unreal attitude to life. Every one likes to be the hero or heroine of a romance. But that is not possible. Hence, when they come

to realities, they feel hurt and disappointed. Another evil is that too much attention to novels often leads one to neglect other studies. There are young men and women, who, if they get hold of a good novel, forget to do everything else. If this neglectful attitude to the sterner duties of life be encouraged, the result might well be disastrous.

If we consider these possibilities properly, we reach one conclusion, and that is,—not that we should give up reading novels, but that we should keep our reading within limits. For it is admitted that the study of novels has also its beneficial aspects. It widens our mental horizon. It opens our eyes to various types of men and women. It forces us to pay attention to many unpleasant realities of life which we are likely to ignore. It brings us face to face with life and its problems. It is an intellectual stimulus, a moral guide, an emotional tonic.

A novel recreates life. It may create life as we see around us. These are the social and political novels, like the novels of Saratchandra. Others bring the past before our eyes. For example, the historical novels of Scott and Dumas, of Romesh Dutt and Bankimchandra, give an insight into life as it was in the past. It may help us take a fanciful peep into the future. That is what H. G. Wells has done, or Aldous Huxley has tried to do in his fantastically conceived *Brave New World.*

Novels have exercised far-reaching influence on human history. Charles Dickens revealed to his readers the evils underlying the educational and industrial institutions of his age, and the study of his novels led to various social reforms Disraeli's *Sybil,* Kingsley's *Alton Locke,* Charlotte Bronte's *Shirley* showed the evils of the factory system, which influenced many useful legislations. Mrs. Stowe's *Uncle Tom's Cabin* showed the horrors of slavery and strengthened the movement for its abolition. Dinabandhu Mitra's *Nil Darpan* roused popular feelings against a vicious system. Bankimchandra's *Anandamath* had a notable influence on the growth of militant nationalism in our country. Examples might be multiplied, but these are enough to show the influence of novels on human life and society. They have become a valuable medium of instruction and propaganda.

But novels are works of art. They create life on the plane of imagination, and invest it with beauty and strength. They have the self-complete harmony of a work of art. They have an inner unity of emotion and idea, and an outer unity of form and structure. To appreciate all this is like appreciating music, or painting, or architecture. But like a true work of art, a good novel is never an abstraction. It gives a vision of the scene of life against a background that one cannot fail to recognise as real. The characters as well as the forces that act upon them, the situation and their emotional effects are presented true to life. The whole, while being true to the novelist's vision, must also reflect his social consciousness and subserve some social purpose. It must be judged not only by the canons of art, but also by the 'criticism of life' that it contains.

70. THE STUDY OF BIOGRAPHY

[1. What is a biography ? 2. The three methods : Boswell, Froude, and Strachey. 3. Which method is the best ? (a) Record of facts ? Or (b)) creation of character ? Or (c) to point a moral ? Or (d) an illustration of history.]

A biography is a record of the life and work of an individual. What used to be formerly a mere chronicle has now become a kind of literary art. It is no longer a dry and chronological account of the doings and sayings of a man ; it is an art that seeks to create a personality, that expresses the living man as he was in real life. The personality must be so presented that the reader comes to have something of a personal intimacy with him, and reacts to him in the same manner as he would have done in real life.

Biography as an art was created by James Boswell, the immortal biographer of Samuel Johnson. He has not cared so much to give us a minute and painstaking record of his hero's life ; he has picked up interesting episodes ; he has reproduced exciting conversations ; he has narrated anecdotes which, even when they are not authentic, carry the stamp of reality. Boswell showed the way, others have followed ; each contribut-

ing to the art something peculiar to himself : Lockhart his ardour, Forster his vast information, Froude his intimate knowledge. Some like Moore (in his *Byron*) are scrupulously conventional ; others like Froude commit blazing indiscretions. And then came Lytton Strachey, who learnt something from each of his forebears and evolved a manner of writing biography that was at once audacious and enthralling. He picked up gossips and hearsays and anecdotes, and then wove them into a narrative full of irony and wit and imagination, and thus created a personality which, if not lifelike, was certainly living. The essence of a modern biography, as distinguished from the Victorian, is not truth, but vitality.

The question may be raised as to what is the better method. Is it better to give us facts carefully authenticated from unimpeachable records and evidences, and represent truth even though it happens to be dull ? Or should the biographer sacrifice the truth of detail in order to achieve the vitality of his picture ? The question is difficult to decide. A laborious compilation of facts has its own use, but it may leave on the mind a sense of disbelief, a lack of conviction about the true greatness of the person. That surely can never be the end of a biography. On the other hand, if the biographer takes his hint from the impression which his hero had left on the mind of his contemporaries, and, neglecting details, manages to create a personality which has the same impression on us as the real man had on his contemporaries, he will have achieved genuine success.

Biography, therefore, is really an art. For it is a living portrait of a man, not an account of his works. Plutarch was the earliest who had mastered the art. A good biography sets the hero in the midst of his environments and associates—a live man in the midst of living characters,—and thus helps us to enjoy, appreciate and chuckle over all his characteristic mixture of greatness and littleness, virtues and limitations. Nagen Shome's life of the poet Madhusudan is an authentic record based on carefully sifted facts, yet perhaps the man is better presented in Pramatha Bisi's sketch, in spite of its bias. Indeed, it seems that a bias is needed to breathe life into the dry bones

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of facts. The all-too-good type of man which our fathers liked to admire is something unconvincing to a sceptical posterity, and therefore it fails in its purposes. Such, for example, is Chandicharan Banerji's portrayal of Vidyasagar.

Of course, in Europe, the biased biography has come into vogue only in the twentieth century. In our literature hardly anything like it exists. We seem to prefer the other type, in which the hero is idealised and is made into an example of perfection,—imposing perhaps, but like all mere ideals, without any life and vitality. We like a biography to point a moral. We are always convinced that lives of great men should have the power to make our lives sublime.

Another function of a biography is that it gives us much information about the age in which the hero lived. Then biography becomes an ally of history. Carlyle looked upon all biography as a species of history. A study of Vidyasagar's life as presented by Benoy Ghose, for example, gives us a more accurate picture of the ferment that seethed in our society in his period than any mere history can.

Thus the study of biography is not only a pleasant diversion, it has also a deep educative value.

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71. THE STUDY OF HISTORY

[1. The literary history emphasises the picturesque. 2. Its merits. 3. History as chronicle of facts. 4. The utility of reading history.]

When Frederick the Great wanted his Secretary to read history to him, he used to say, "Bring me the liar". That is one view of it—that all history is a lie. But that is true only when hsitory is made into a sort of documented film to illustrate a theory or to uphold prejudices. The literary artist who writes history runs the danger of falling into this pitfall. He comes to attach greater importance to the picturesque than to the fact. The drama is of greater interest to him than the record ;

the personality more important than the people. Gibbon, Macaulay, Froude, Carlyle, Emil Ludwig, Lytton Strachey—they all fall into this error more or less. They are literary artists first ; history is to them only the background which sets off the picture.

But history written by these men makes a most interesting study. Gibbon unrolls before us the panoramic evolution of the mighty Roman Empire, and we witness the process with fascination. Carlyle flashes across the screen vivid incidents, full of light and shade, full of the vivid vitality of real life, and we are enthralled by the awe-inspiring spectacle. The study of such records of human achievements and failures can never be abandoned. Nor, indeed, need they be. The discriminating student should read with his critical judgment wide awake. He should be able to pick out the grain from the chaff. The literary history has one advantage : it enlivens memory, and the total impression that memory carries seldom fades away. But even more than that, it breathes life into the dead records, and what was dry as dust becomes full of vital interest.

But in modern times another type of history has emerged—a different type that Chateaubriand indicated when he said, "Grecian history is a poem ; Latin history a picture ; Modern history a chronicle." The modern historian prides himself on being a recorder of attested and verified facts. He dives into all ancient records,—whether engraved on stones or printed on papers, whether suggested by pictures or retained by tradition ; —and he studies these with an unbiased mind and tries to convey to the reader the fact as it most probably was. Such history is often dry reading. In reading it the student must use his imagination. Out of the dry-as-dust facts, he must create his own picture of the prince or the people of whom he is writing.

But whether history is imaginative or factual, the utility of reading it is great. The great Tacitus said that after reading history "men should feel a dread of being considered infamous in the opinions of posterity." That is one view to take. But even more than that, history serves as a guide, an example and a warning. Out of the pages of history we may gather

practical wisdom by applying the lessons of the past to the problems of the present. An old English writer said truly, "History maketh a young man to be old without wrinkles or grey hairs." It means that history confers on the young the wisdom of age. It is thus the pleasantest school for acquiring wisdom. Study of history should always enrich us with practical wisdom. "If no use is made of the labours of past ages, the world must always remain in the infancy of knowledge." We gain in stature because we stand, as it were, on the shoulders of our ancestors. We can look deep and far, and certainly our vision becomes clearer, and our insight more penetrating. In a democratic age, when every individual has the duty of forming clear opinions on political and social problems, the study of history should be regarded as imperative. For, the to-day is only a projection of the yesterday, and a forecast of the unborn future. Thus history gives us a truer understanding of the trend of events, and so makes us better citizens. It should indeed be a compulsory study for the future citizen.

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72. THE STUDY OF SCIENCE

[1. Its need in modern times. 2. It should begin at school—with the training of observation. 3. And pass on to experiments. 4. Its influence on the mind. 5. Some criticism. 6. The criticisms refuted. 7. Science and literature.]

We live in an age of science. Scientific inventions have completely changed the nature of human life. Science has added greatly to material comforts. It has quickened the tempo of life. It has given man a new social and political outlook. Hence in this age, the study of science is a necessity. Without such study a modern man is a total misfit ; he is like a bullock cart lumbering behind a motorised vehicle.

The study of science should begin at school. The first steps should be to teach young students the habit of observation. The child is always interested in trees, in flowers, in birds, in insects, in all the things that he sees around him. Teaching

should be related to these material objects that he is always seeing. His curiosity should be roused. Knowledge should be imparted naturally in the form of answers to intelligent questions based on observed and familiar scenes.

After a kindergarten course of this kind, books should be gradually introduced. Here also practice, demonstration, actual experiments should precede the study of theories. It is only after the mind is well stored with examples and experiments that the explanation of theories should be attempted. In our country, the reverse method is largely employed. It means wastage of time. A student passes out by mere memory work, and as memory becomes faint, his knowledge also evaporates, leaving him in his original state of ignorance.

The study of science has an educative influence on the mind, and it is of far-reaching importance. It makes one a lover of truth. It creates a realistic attitude to life. It is also the enemy of superstition. A scientist depends on his powers of observation for his knowledge of truth. He acquires patience and diligence and works hard for the pursuit of knowledge. It enlarges one's range of interests and gives a vivid sense of the ways of nature.

There are some who do not think much of cultivating a scientific habit of mind. They say that literature humanises the mind and gives it a larger and a more generous appreciation of human values, whereas science makes the mind mechanical. The scientist comes to think that nature, the universe, and even man, are all machines or parts of machines. The 'meddling intellect' leaves little scope for the exercise of the higher faculties and a purely scientific education tends to make one unfeeling, unimaginative and insensitive to beauty.

But really this criticism is not right. Science gives substance and reality to one's sense of values and opens new fields of service to humanity. Who could be more tender and human-hearted than Pavlov, in spite of his vivisections, or Einstein, the lover of humanity, or the great biologist Michurin ? What greater benefactor of humanity there has been than Lister or Pasteur ? And our own Acharya Prafullachandra who spent

sixty years of his life in the laboratory,—was there anyone more truly devoted to human welfare, more full of sympathy for human suffering and distress ? It is rank prejudice to argue that science deadens the higher feelings.

The study of science, if anything, deepens our sense of the mystery of creation. The more we know of the secrets of nature, the more we realise how much remains unknown. Today scientists speak of the wonders of nature with a thrill of emotion. And those who have had the joy of listening to Jagadis Bose yet recall the tremor in his voice and the light in his eyes when he spoke of the marvels that lay hidden in the mysterious universe of matter, whether living or non-living.

If, however, for argument's sake, we admit these defects of scientific education, they may be easily corrected by a study of literature and art. To study science does not mean that one must refuse to study anything else. Prafullachandra devoted his spare hours to Shakespeare and Gibbon and other authors he loved. Einstein refreshed himself on the violin. Jeans studied philosophy. Literature and philosophy and the fine arts have undoubtedly got a value in liberalising the mind. The study of science is not exclusive of these. Rather, they are complementary and supplementary. But a modern curriculum of studies must include the study of science, because the modern man needs a scientific mind in approaching the problems of life.

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73. THE IMPORTANCE OF THE STUDY OF CIVICS

[1. What is civics ? 2. Its importance in a democratic state. 3. Its study in a democratic state. 4. Its study in our schools. 5. How it makes better citizens. 6. A diploma in citizenship.]

Civics deals with the problems of citizenship. We are all citizens,—law-abiding members of a democratic State. In a totalitarian State the citizen's only duty is blind obedience to the dictates of the State ; the State is the brain, the citizen is only a limb. But in a democratic State, every citizen has not only duties, but responsibilities ; not only orders to carry out, but policies to formulate. Hence every citizen must be fully

conversant with the affairs of the State. Just as, when the State is in danger, he has to rush to its defence, so when the State is making a mistake, he must be ready with his criticism and advice. He is one of the mechanics who help run the State machinery, and, however humble his position, unless he knows its working he cannot achieve efficiency.

That being so, it is to the interest of a democratic State to have intelligent, enlightened, wide-awake citizens. The intellectual and moral level of the average citizen is the measure of a State's progress and status. Hence the duty of the State is to educate its citizens. This, of course, is admitted even when it is not practised. The question is, what should be the basis of that education ?

In a broadcast address the late Srinivasa Sastri made a powerful plea for making the study of civics compulsory in every school. His reasoning was sound. He said that since it was necessary to quality for every profession, it should be made obligatory for every student to qualify himself for exercising his rights and duties as a citizen. He pressed this suggestion upon educational authorities with great earnestness. Fortunately, it has been taken up by educational authorities these days though only partially, for the study of the subject has become a major optional subject in our schools and colleges.

To-day in our republic, it is more than ever necessary to accept Srinivasa Sastri's advice. For one thing, at intervals we are called upon to exercise our franchise and elect our rulers. We cannot do so intelligently unless we are acquainted with our problems and conscious of our political powers. This means that we must have a working knowledge of our economic condition and our political machinery. That is exactly where the study of civics comes in. It will teach us our place in the constitution and our rights guaranteed by it. It will also teach us the problems of economics and administration, so that we can understand our rights in the State and vote intelligently at elections. Our discussions of national problems then will not turn on our personal likes and dislikes, but on principles and ideals. It will make us better citizens and help us to be better guardians of the State.

Therefore there is much point in making the study of civics compulsory in our secondary schools. Knowledge of the constitution under which we live, of our duties and responsibilities to the State and to corporate life generally, and of our rights in the State as citizens will stand us in good stead in dealing with public affairs as they arise from time to time. The tendency so prominent today, of judging questions with reference to personalities instead of principles, is dangerous in a democratic constitution and must be avoided. It may be avoided only if we are aware of our status in the Constitution.

One idea thrown out by Srinivasa Sastri deserves something more than a passing notice. He said that those who wanted to take up a political or public career must be required to have a diploma in citizenship. It is an original suggestion and one well worth considering. Most of our legislators are too little conversant with fundamental constitutional principles. A theoretical knowledge would be a sound basis upon which practice might usefully develop. It will help transform the majority of our councillors from voting robots into intelligent participants in debates and discussions. The idea deserves to be pursued in the interest of good government.

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74. THE STUDY OF CHEMISTRY

[1. A basic science. 2. The importance of studying it. (a) Ally of medical science. (b) How it helps diettics. (c) As aid to agriculture. (d) As weapon of destruction. 3. The marvels of chemistry.]

Chemistry is one of the basic sciences. A knowledge of chemistry is indispensable for the pursuit of any of the other sciences. We need it for the study of Technology, Pharmacology, Mineralogy, and what not. It is indispensable for the study of physics, geology, zoology, botany and physiology. Hence its importance in the curricula of science has been universally recognised. In the modern industrial age, this importance is, if possible, even more widely felt. It is needed in workshops, in laboratories, in medical clinics, on farm lands, as well as

in various manufacturing processes. It would be almost impossible to enumerate all the departments of science in which the services of the chemist are required, or of uses to which the science is put. We shall indicate some of the more important ones in order to give an indication as to how indispensable it is.

We are living in an age of synthetic products. The increased demand for various natural products and the fact that they may not be easily available everywhere have led to the development of this department of chemistry. Today natural products are often created artificially by chemical processes. Thus real silk manufactured from the cocoon is a costly product and is not readily obtained in all climatic conditions. This has given rise to a large industry of artificial silk called *rayon* or or *nylon* or other patented names. During the war the occupation of the great rubber-producing country of Malaya by the Japanese encouraged the growth of an artificial rubber industry. A new branch full of endless possibilities is that of plastics. These examples will give an idea of the role that chemistry will play in the new age that is coming.

In the science of medicine the use of chemistry is fundamental. The men who dispense the prescriptions of the physician are rightly called 'chemists'. Chemical research goes hand in hand with medical research. Thus the development of organic chemistry has revolutionised the basis of modern medicine. The discovery of wonder drugs like penicillin and steptomycin, and the application of the chemistry of dyes to therapeautic purposes have brought about the incalculable benefit of humanity.

In the modern world chemical food of various kinds is being manufactured. The new science of vitamins has added to the importance of the chemistry of food. The war-time shortage of food led to the invention of various concentrated chemical foods, and helped to make up deficiencies in the qualitiy and content of food. Of course chemical food can never replace natural food, but they form an important addition to our dietary.

The use of chemistry to the agriculturists is very great. Chemical fertilisers are replacing primitive forms of manure greatly to the benefit of the soil. Indeed, soil chemistry is a

fruitful subject of study and research, particularly in an agricultural country like India. In Russia a chemical laboratory is attached to every farm in order to carry on continuous research in fertilisers and growth-stimulants.

The contribution of the chemical science to the processes of destruction is as great as its creative side. It has helped the large-scale production of glycerine and nitric acid and thus stimulated the manufacture of high-grade explosives in ever-increasing quantities. It has created poisonous gases which are a perpetual threat to the existence of mankind. We live every day in dread that some desperate nation, having reached the end of conventional weapons, would invent some new forms of chemical war-fare fraught with new risks to humanity.

The marvels of chemistry are endless. The chemist is the magician who can turn waste products into things both beautiful and useful. Thus from coal one gets coal-gas and its bye-product, coal-tar. The chemist then derives from coal-tar naphthalene, perfumery, dyes, saccharine and many more things. Waste products like saw-dust can be made to yield oil and acids. Marvellous indeed are the achievements of modern chemistry. Chemistry began with alchemy, the effort to turn metal into gold. It failed in that, but to what wonders it wrought ! Now it is seeking to probe into the mystery of life, and already the achievements are not unhopeful.

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75. THE PLEASURES OF BOTANISING

[1. The pleasure of enjoying the beauty of plant life. 2. Of exploring its mystery. 3. For the botanist the countryside has no monotony. 4. Even the town provides interest. 5. Does botany murder "poetry" ?]

A walk through the countryside is a pleasant experience. It makes even the hard-headed realist into something of a poet. And how much more pleasant it would be, if we had a knowledge of the flora and the fauna of the region through which our walk lay, if we knew something of the trees and flowers and birds that

we saw all around us. The enjoyment of the beauty of nature would be reinforced by knowledge. With admiration would go an intellectual eagerness, and poetic feeling would be allied to the activity of a lively mind. What was merely beautiful would become interesting as well.

In the countryside the curiosity of the botanist is ever awake. Every plant that he sees has a meaning for him, and appeals to him in a special way. And he is always on the alert, always in quest of some new specimens. He feels the urge of the explorer in his search for new kinds of plants or flowers ; and when he finds one his exultation is like that of the discoverer. Soon he has these under the scalpel and the microscope ; the poet is transformed into the scientist. Thus his mind is always in a luxury of expectation and, in course of his walks along the fields and the lanes of the countryside, he does not know one dull moment.

We often hear people declaring that village life is dull and uninteresting. That is because they have no other interest in the village except sight-seeing and enjoying the sensation of rambling over the countryside. The sights are soon exhausted and the rambles sink into monotony. But a student of botany never feels dull in a village. He can draw on an inexhaustible store of delight and interest. He sees the flowers and plants and herbs in their natural setting, and he can observe them under natural conditions. He experiences a joy which he can never feel in the cold atmosphere of a laboratory. Nature is a living laboratory to the student of botany.

The pleasures of botanising are not confined only to the countryside. The parks and the gardens of a city are a happy hunting-ground for the keen botanist. The very limitations imposed on him by the scarcity of plants and trees in a city call forth the resources of his mind. The profusion of the country makes him careless in his quest ; here in the city he has to be watchful and alert, and he hoards the treasures of his discoveries like a miser.

The poet, however, seems to condemn the habit of botanising. He has called the botanist 'a fingering slave',—one who would

botanise over his 'mother's grave'. He is angry because the botanist intrudes upon his contemplation of the beauty of nature with an analytical mind. While the poet is enjoying the shape of the leaf and the colour of the flower and the divine Presence which perhaps they reflect, the botanist talks about the Cotyledons and the Cryptograms, and by his cold analysis puts the vision of beauty to flight.

Perhaps the poet has some cause for irritation. For it often happens that the amateur scientist is so full of his newly-gained knowledge that he has no eye for anything else. For him 'the poetry of the earth' is dead, and the pity is all the greater that he does not miss it. Therefore we must see that the 'pleasures of botanising' do not prevent us from enjoying the beauty and wonder of the natural world. Unless, side by side with the pursuit of knowledge, we foster the imaginative and aesthetic side of our nature, we are in danger of becoming rather prosaic and matter-of-fact in our approach to everything. However exiciting our discoveries might be to us, we cannot be always full of them without cutting ourselves off from all 'fellowship with essence'.

76. THE STUDY OF HINDI AS OUR NATIONAL LANGUAGE

[1. The choice of a national language for India. 2. The need of a national language. 3. The claim of Engllish ; (a) arguments for : (b)arguments against. 4. The claim of Hindi. 5. The claim of Bengali. 6. Objections against Hindi considered.]

In a multi-lingual country, the choice of a national language is by no means easy. Here in India, it is a headache for our leaders. Though the solution is not yet in sight the nature of the problem can at least be understood if we bear a few things in mind. Geographically and culturally our country is one. But it contains a variety of races speaking a variety of languages. These languages can be broadly classified under *two* different groups : the Sanskritic languages of Northern India—Bengali, Hindi, Marathi, Guzerati, Punjabi, etc.; and the South Indian

languages which include Tamil, Telegu, Canarese, etc. There is also a third language—Urdu, which is an artificial hybrid formed by a mixture of Arabic, Persian and Hindi, devised by the Moghul Emperors mainly for purposes of administration. The difficulties in choosing any of these as the national language are both practical and sentimental.

But first, let us discuss the need for a national language. This need is essentially political. In the first place, since there is a Central Government, it must use some one language in order to transact its business with the States. A common language also simplifies the problem of inter-communication between the States, and with the Centre. Secondly, India must have one language of her own in which to address the rest of the world. National prestige demands this. A free India cannot use a foreign language for all time. Thirdly, there must be one language to carry on inter-State cultural conferences and other transactions of the nature. Finally, there should be a language in which the leader of one State may address the people of another. Obviously, it is desirable to have a common language to serve all these purposes of our national life. Which is to be that language ?

Let us first consider the claims of English in this respect. One section of our people holds that English should continue to be the state language as now. They argue that English has been a powerful factor in the evolution of political and national unity in recent times. Besides, a knowledge of English is necessary in the interest of culture through contact with the progressive countries of the West. And since the State language need not be the universal language spoken by all our peoples, English may continue in its present position of privilege, specially since the machinery exists for teaching it on a large scale. Finally, English can justifiably claim to be an Indian language, since it is the mother-tongue of our Anglo-Indian community.

As against this view it is argued that the retention of the language of our erstwhile foreign rulers goes against our national prestige. It will be an unwelcome reminder of our yet recent subjection to a foreign power. The cultural need for learning English will remain only so long as our own languages

are not sufficiently developed. Once these are developed, English will be one of the many European languages which we may or may not learn. If we retain English in its present position, it will prevent and retard the growth of our national languages : we will remain a culturally dependent country. Lastly, it may perpetuate the cleavage between the rulers and the ruled and entrench bureaucracy in its present position of aloofness.

If then English is to be displaced from its present status, it must be in favour of either that language which is most widely understood, or that which is culturally most advanced. Hindi claims the former distinction, and Bengali the latter. This question has to be discussed thoroughly and dispassionately.

There is no doubt that Hindi of a sort, with its large percentage of Sanskritic words, is generally understood—though not spoken—all over Northern India and parts of the Deccan, like Hyderabad. It may also claim to be partially understood by the South Indian people, the more so as a recent tendency has been the increasing importation of Sanskrit words in South Indian vocabularies. It is true that Urdu has a more impressive historical background, since the Moghuls formed it to be a court-language. But Urdu vocabulary is too much Persianised to be understood by the common people. Hence there is nothing wrong in making Hindi the national language.

But advocates of Bengali urge that this language is the most advanced language at the present moment in India ; it has the richest and the most comprehensive literature ; and it has best adapted its style to English or modern ways of thought. It is forgotten that we are not thinking of the replacement of all languages by only one, but only of having an official language in addition to our vernaculars. For this the qualities necessary are, first, large-scale intelligibility, and secondly, moderate competence. While the primacy of Bengali from a purely literary point of view is unquestioned, there is no getting away from the fact that Hindi is spoken and understood by the largest number of people in the country. This establishes the acceptability of Hindi as the State language almost beyond question.

There is also a historical reason. Our leaders in the past unanimously upheld the claim of Hindi to be the State language. Bhudeb Mukhopadhyay, the great educationist, was an eloquent supporter of this view. Within living memory, Tagore upheld the claim of Hindi though he favoured a cautious and graduated advance. Its adoption has been advocated by the Congress for years. There is no reason now to repudiate that stand, since no other language can advance better claims, from all points of view.

The only valid objection to Hindi is that its adoption as a State language will give an undue advantage to the Hindi-speaking section of the people. This, however, can be countered if we make it compulsory for the Hindi-speaking people to learn at least one of our other major vernaculars. In fact, this was the recommendation of the Congress a few years back, which received almost unanimous support from all others.

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77. THE SCIENCE OF ENGINEERING

[1. The place of the engineer in ancient and modern times. 2. Its importance in modern India: (a) schools of engineering; (b) scope for the engineer. 3. Conditions for teaching engineering.]

In the history of European civilisation, the ancient era was dominated by the poet and the philosopher ; the priest and the politician ruled in the Middle Ages ; the scientist and the engineer are all in all in the modern age. And wherever European civilisation has been carried, the engineer has accompanied that civilisation. It is not that the ancient people did not know engineering. The men who built the Pyramids, who erected the steel pillar of victory at Delhi, who encircled China with the Great Wall were surely capable engineers. But modern engineering is something more scientific, more complex and more comprehensive. The engineer is no longer a mere architect and arithmetician. He is also a mechanic, an electrician, a chemist. He deals with the structure of things,—it may be of a building or of a machine or of the atom bomb. As architects, the early engineers did know a thing or two. The nameless

architects who constructed the Javanese temples of *Boro-Budur* or the marvellous *Angkor-Vat of Viet* Nam are surely not to be despised even by the most conceited of modern engineers. But modern engineers are something more than mere architects of buildings ; they have not only constructed huge and massive buildings :—they have bridged mighty rivers ; they have tunnelled impenetrable hills ; they have laid tube-railways underneath land and water ; they have dammed waterways ; they have carried railways even up the precipitous slopes of mountains ; they have harnessed electricity ; they have applied chemistry in a hundred ways to the making of things. Great are the achievements of the engineer of today, and any country that wants to progress must make a study of the science.

We, in India, need to take to the study of engineering more and more. We have referred to some of the doings of our engineers in the past. But like all sciences, the study of engineering had come to a stop, and the revival of interest in the science is certainly due to our contact with the British. At first, our attention was completely engaged by architectural engineering. But in recent times, a change has been visible. We are taking more and more to the study of chemical, mechanical and electrical engineering. Of course our needs in this direction are very great. We may have produced a Rajen Mookherji or a Visweswaraya. But for a huge country like ours, very many more such men are needed.

The independence of India has more than ever invited the attention of our leaders this way. Large technical institutes and national laboratories are being established and financed by our government. The Jadavpur Engineering College has been changed into a University. The engineering department of the Banaras University is receiving large grants. Institutes on the Massachusetts model are being developed at Kharagpur and elsewhere. Bangalore has become the centre of basic engineering study and research in many departments. All this is to the good. But this is only a beginning of a period of immense expansion.

There is so much to be done all over the country. In Bengal, rivers are drying up, and the engineer is needed to

open them out. In Northern India, the problem of planned irrigation is even now all-important. New steel towns have to be erected in the iron and coal regions. The search for petroleum grows apace, and may soon acquire world importance. Cheaper supply of electricity must be assured even to the villages. Old municipal towns have to be remodelled on modern lines. The various projects like the Damodar or Hirakud project will succeed only if we have trained engineers to carry them through. The need of the hour, therefore, is for our energetic young men to take to the study of engineering.

To be a good engineer one must have a thorough knowledge of mathematics and the physical sciences. Modern engineering is a science based on delicate calculation. Hence, in order to study it, one must acquire proficiency in mathematics. As regards mechanical engineering, knowledge of the various aspects of electricity and mechanics is absolutely necessary. Hence it is the duty of *every* Indian University to give the syllabii in the sciences a strongly mechanical bias. It would be a good idea to split up the physical sciences into two groups—for the general student and for the engineering student (just as it has been done for the medical student). In the absence of a full-fledged scheme, it is desirable to utilise all existing resources with the utmost economy.

The prospective engineer must have a sound health. He must take his training as much in the laboratory as in the gymnasium and the playground. Engineering is an arduous profession, and it will make as great a call on the body as on the mind. This is an aspect by no means to be lost sight of.

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78. THE STUDY OF MEDICINE

[1. A humanitarian profession. 2. Limited opportunities in our country. 3. Need for greater state help. 4. Need for research institutions. 5. India's need for medical men.]

There are some professions, which help nobody in particular ; the world would not suffer if these professions are abolished. Such is the profession of the book-maker (on the

race-course), of the money-lender, or of the stock-broker. They come into the world as parts of a capitalist civilisation. They are parasites who live upon others. They fulfil no social purpose. Their function is uncreative. But such is not the profession of the doctor. He is a benefactor of humanity. He is indispensable to life. He scatters health and happiness. He fights against the invisible enemies that prey upon the human body. He will be needed as long as man is subject to disease and death. Hence the study of the science of medicine is one of the noblest studies that we can choose. For what can be nobler than the art of healing ?

In India, unfortunately, opportunities for the study of medicine are extremely meagre. A big State like Bengal has only five medical colleges, four being situated in Calcutta alone : of these the Government maintains three. Recently the number of medical schools has shown a tendency to multiply, but this has been more through private benefaction than through State help. All the institutions for the study of Homeopathic or Ayurvedic medicines are managed by private agencies. Various missions maintain highly developed centres for specialised treatment of disease. But medicine is a science which needs a great deal of money for its expansion and growth. No private agency, however rich or well-endowed, has the means to serve a nation's needs. The failure of the State in India to foster the study of medical science is one reason why diseases are so rampant here.

Therefore, for the proper development of the study of medicine, extensive help from the State is necessary. Large hospitals have to be attached to medical schools and colleges, not only to serve the people, but also to afford facilities to the students to obtain practical experience. Well-equipped laboratories, for carrying on continuous research, are required. For the development and multiplication of these the one thing necessary is unstinted financial help. That is why it is necessary to insist upon greater State-help in this direction. Students will not be wanting if more institutions are founded.

The study of medicine has two aspects—curative and research. Most of our institutions are concerned with the study

of curative medicine. The medical schools and colleges teach how to diagnose diseases and prescribe for their treatment. But research is equally indispensable. Institutions like the School of Tropical Medicine, the Rockefeller Institute, and the Cancer Institute at Calcutta, or the Haffkine Institute of Bombay or the Tuberculosis Institute at Madanapalli should be multiplied. For science is discovering new modes of knowing and studying the inner organs of the body, new methods of attacking the roots of diseases. Radium therapy, X-ray treatment, the administration of Ultra-violet rays, the examination and detection of disease-germs—these are some of the adjuncts of medical science. To study the use of these for the diagnosis and treatment of diseases is an important aspect of the medical science, because by these methods, new modes of treatment are discovered. Today, thanks to earnest workers, diphtheria is completely conquered ; immunity from plague or small-pox is more or less assured ; tuberculosis is no longer incurable ; kala-azar has been entirely mastered ; pneumonia has been brought under control ; operative surgery has been developed to the point of perfection, and protection against diseases has been to a great extent ensured. The Unani or the Ayurvedic system contains medicines which need to be studied and understood scientifically. The usefulness of indigenous herbs for curative purpose has to be more seriously investigated. The basic principles of Homœopathy are finding support from unexpected quarters. Study of these will open up a new era in the history of Indian medical science. Side by side with the practice of medicine, studies in medicinal research have to be undertaken.

The study of medicine is not for the acquisition of knowledge for its own sake. Its aim is utilitarian, and philanthropic also. The doctor is the friend of humanity. His services should not be confined only to the able-to-pay members of society but should include all mankind. Hence the organisation of free Health Services is so important. The government must maintain these as it is being done not only in Russia, but in Great Britain also. Private initiative can do somethng,—as, for example, the excellent work that is being done by the Students' Health Homes. But only the State can do all that is possible in this line.

India needs not only research workers and students, but an increasing number of medical men. The villages lack trained doctors who find practice in the towns easier and more profitable. Hence it is necessary that more and more students should take to the study of medicine. It is not that there is any lack of willing students ; what is needed is a larger number of schools and colleges to receive them. The government and public bodies must calculate the total personnel in terms of our requirements, and make plans to ensure that the target is reached within a specified number of years. This should be an important aspect of our Five-year plans.

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79. HUMANITIES AS A SUBJECT FOR STUDY

[1. What is meant by the 'humanities'. 2. Its place in modern education. 3. Its importance. 4. Is anything to be guarded ?]

The term 'humanities' was used in the mediaeval universities of Europe to indicate the study of the Latin language and literature. It comprised the secular side of education as contra-distinguished from the theological side,—Divinity and the humanities being the two main faculties in a mediaeval university. It gradually covered a wider field, but stress continued to be laid for a long time on classical literature and language, and even as late as the nineteenth century this was the main emphasis. It was in France that *les humanitiés* was formally recognised, and was meant perhaps to suggest a haughty aloofness from the sciences which belonged altogether to a lower category of study.

For *humanities* was supposed to be more intimately connected with the human side of education, and hence its relative importance was the greater. The sciences were utilitarian, but the humanities fostered the human and humane qualities and thus contributed to the growth of the total personality of man. Hence the study of the humanities was looked upon as essential to 'a liberal education'—education that liberalised the mind of man. Naturally it came to have a dominant position in our educational systems, which it enjoys to a large extent in the older university foundations. It is true that in the more modern

universities, the study of the sciences is given a larger space because of their indispensable character in the modern scientific era. But it is being appreciated more and more that an exclusive or even predominating attention to the sciences would have a somewhat lop-sided effect on the development of the human personality. Hence even in the larger Technological Universities of today,—like that of Massachusetts, for example,—arrangements are being made to ground the students in the basic humanities which are taken to be literature, both classical and modern, philosophy, logic and history. At any rate the study of the humanities is today considered an essential part of real education.

In what way is the study important ? Certainly familiarity with the great masters of human thought and expression has a sort of catalytic, or constant action on the mind of the student. It widens the mental horizon, invigorates the capacity to think, and enriches the intellectual content. A mind so trained is more efficient and capable in tackling with human problems by recalling unconsciously from the vast storehouse of human experiences. Study of the humanities has also the effect of refining manners and giving it a certain dignity and poise. 'The mere mechanic is a poor thing' said Johnson ; hence it is being recognised that the hardness, the matter-of-factness and the materiality of a man who deals all his life with dead inorganic things should be softened and made pliant by the study of literature and the cogitations of those whose thoughts spire upward in the region of airy abstractions. The humanities are the proper corrective of both the brutal and the banal, and one whose mind is suitably trained on them can never be ill-bred or boring in the company of others.

It is, however, necessary to point out that the humanities possess a natural attractiveness, and for this reason it is not impossible to be too much addicted to them. That would be surely bad. Exclusive or excessive preoccupation with humane studies may make man a dreamer and a visionary, and lose his grip on the firm realities of life. After all, in the modern world no man can ignore the basic factors of life which depend on the knowledge of science, and whatever tends to develop an aversion or indifference to these must be severely discouraged.

Hence in a proper scheme of education, while emphasis must be laid on science, technology and the professional subjects, room must be found in each curricula of studies for the humanities in order to act as correctives. The ultimate aim of education is to create a balanced personality, which can be done only if the faculties are developed harmoniously. Lop-sidedness whether physical or mental, is either grotesque or monstrous. Hence in modern universities, stress continues to be laid on the study of the humanities in order to fulfil the purpose and the end of a truly liberal education.

Appendix Outlines (to be developed by students)

WHY DO YOU READ BOOKS ?

1. We read books to acquire knowledge and education, as well as for pleasure and edification. Of course there can be no cut and dry division. The one involves the other.

2. Knowledge is general and particular. There are some books which give information and instruction of a general type. These form part of academic curricula. There are others which give specific instruction. These have to be read to increase efficiency. They are of a professional character.

3. Among books for edification are poetry, novels, belles-letters etc. These afford pleasure and mental relaxation.

4. The friendship of books. Companions in solitude, consolation in sorrow, guidance in life's troubles, diversion in worries.

HOW TO READ BOOKS ?

1. It depends on our purpose : for examination ? for self-improvement ? or for recreation ? Each has its own peculiar method.

2. Two main ways of reading : intensively or extensively ; i.e., everything of something or something of everything.

3. Defects to be guarded against :—intensive reading may make one narrow-minded. Hence needs to be supplemented wisely by a course of varied readings in many subjects.

4. But extensive reading may make one pedantic and superficial. This can be corrected by mastering one subject.

5. Reading should be balanced. Useful books should be supplemented by books that enlighten and edify.

6. There are so many books published these days. Therefore a good reader must know how to choose wisely and read swiftly.

THE STUDY OF PHYSICS

1. What Physics deals with : matter and the forces that govern material objects. It includes material objects, their properties and their laws.

2. Modern civilisation is materialistic. The aim is to utilise the material world for increasing human comforts and well-being. The importance of physics cannot be over-estimated.

3. Knowledge of physics is essential for the engineer, whether structural, electrical or chemical.

4. The medical man to-day has to handle many electrical and other types of apparatus. Hence he cannot do without a knowledge of physics.

5. The mechanic in all departments has to possess a grounding in the laws of physics and their application.

6. Physics, like chemistry, is looked upon as a basic science. Hence its importance in all University and High School curricula.

BOOKS AND CULTURE

1. Culture is the refinement in thought, feeling and action that is produced by education. It may of course come from association with refined people.

2. But in the main it comes from the reading of good books. For such books contain the finest thoughts of the finest minds.

3. Culture has three main manifestations—in one's conduct, in one's attitude, and in one's sentiment. The first is moulded generally by association with men of culture and by cultural environment.

4. But books influence one's sentiments and one's attitude to life. They have a refining influence over the former, and a liberalising influence over the latter. They influence character and thought.

THE VALUE OF EXTRA-CURRICULAR READING

1. Extra-curricular reading is opposed to reading of text-books. The aim of the latter is limited. But a curriculum is only a means to an end ; it cannot be an end in itself.

2. The field of knowledge is expanding. It includes many subjects of growing importance. An educated man should keep information about all this. Text-books can only equip a man with basic knowledge. So he must continue his readings beyond text-books.

3. A good beginning is to read current literature as purveyed by newspapers and journals. They stimulate the desire to know. They whet intellectual curiosity. The mere reader becomes a seeker of knowledge.

4. Every effort should be made to read the best books published. Often they are the most talked-of books. For example, Pasternak's *Doctor Zivago,* High Toyne's *The springing Tiger,* etc.

5. Extra-curricular reading promotes thought, and prevents falling into a mechanical groove. Life is many-sided, and our reading must reflect the many-sided interest of life.

THE USE OF A DICTIONARY

1. Dictionaries tell us about the meaning of words and the peculiarities of their usage. Hence they are indispensable not only to the reader but also to the writer,—not to those who seek the meaning of words but also to those who would learn the secret of using them.

2. The use of dictionaries develops a feeling for precision and accuracy. Words are often used loosely ; the second-best often suffice. But the user of a dictionary becomes fastidious, and is not satisfied except with the best.

3. Hence one who has grown to use a dictionary will soon find it absorbingly interesting. It will no longer be to him a dull business. He will soon find that words are vital things. Each has a special aroma or appeal, and to be able to use a word to bring out the best meaning will become a joy in itself.

4. The use of a dictionary begins with the study of meaning of words—as an aid to reading. Its aid to writing is a later development. Hence all who wish to read with understanding and write with elegance must constantly have a dictionary by his side.

VII. ON CAREERS & PROFESSIONS

1. Careers Open to a Young Man in India
2. The Choice of a Profession
3. Your Intended Profession
4. Journalism
5. Advertising
6. The Art of Public Speaking
7. Teaching as a Profession
8. The Stenographer
9. Accountancy as a Career
10. Commerce as a Profession

Outlines

1. Salesmanship
2. Insurance
3. Farming as a Career
4. The Administrative Services.

Small opportunities are often the beginnings of great enterprises.

—*Demosthenes.*

Why then, the world's mine oyster
Which I with my sword will open.

—*Shakespeare.*

A man must make his opportunity, as oft as he finds it.

—*Bacon.*

The career open to talents—that was my principle.

—*Napoleon.*

There is no trade or employment but the young man following it may become a hero.

—*Walt Whitman.*

Of Teaching.

What greater or better gift can we offer the public than to teach and instruct our youth.

—*Cicero.*

Of the Lawyer.

This study renders men acute, inquisitive, dexterous, prompt in attack, ready in defence, full of resources....They augur mischief at a distance, and sniff the approach of tyranny in every tained breeze.

—*Burke.*

Of the Physician.

Nothing is more estimable than a physician, who having studied nature from the youth, knows the properties of the human body, the distance, and sniff the approach of tyranny in every tainted breeze. his art with caution, and pays equal attention to the rich and the poor.

—*Voltaire.*

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80. CAREERS OPEN TO A YOUNG MAN IN INDIA

[1. Diversity of careers in modern India. 2. The armed forces. 3. The technical lines. 4. The commercial lines. 5. The Public Services. 6. Cinema and sport. 7. The situation to-day.]

We live in a highly complicated as well as organised society, whose ever-increasing needs can only be met by expert or specialised knowledge. The specialist is in very great demand today and has rare opportunities for self-advancement. This has created a variety of new openings for our young men and women. Formerly a clerk was a sort of general assistant who was useful for all types of office work. Now there is the stenographer, the typist, the accountant, the comptometrist etc. In a factory there is the lathe-man, the mechanic, the electrician, the technical expert. There was a time, not so long ago, when a College lecturer could take classes in two or three subjects ; now such a state of things is unthinkable. Thus the modern young man has a range of choice which his father could not dream of. The teacher and the doctor, the lawyer and the attorney, the technologist and the engineer, the administrative officer and the clerk, the small tradesman and the big merchant—these were about all the professions which our fathers could contemplate. Today the whole world lies open to us.

Apart from those mentioned above, a young Indian to-day can, if he is bold and adventurous, turn to the armed forces for a career. He can join the army, the navy, or the air-force. He can qualify to be an officer or an engineer. The need of military personnel to take over the duties formerly monopolised by European officers is urgent, and centres for military training are always on the look-out for the right type of men. The Universities provide ample opportunities through various training corps that function under their auspices.

Or, if he has mechanical aptitude, he can train himself to be a technologist. Modern India has set up a large number of centres for teaching the technical sciences. An Indian can be an expert in jute technology or in ceramics ; in the different branches of electrical or chemical engineering ; in railway,

aeronautical, or motor engineering. There is a rush in our colleges for admission to the science classes where one gets the basic education that entitles one to go up to these technological institutes. During the last ten years a large number of these institutes have been opened by the government all over the country. The number is increasing.

Another wide range of selection is open to our commerce graduates. They can go up for higher accountancy and auditing, banking and insurance, cost accountancy and statistics. Each of these departments needs the services of trained experts. Our young men can qualify for the various examinations conducted by institutes of accountancy, banking, insurance, etc. This explains why Economics, the basic science for all these subjects, is the option of such a large number of students today

The Public Services attract the more brilliant young men of our universities. To-day for most of these services, recruitment is undertaken through the Public Service Commissions, and usually on the basis of competitive examinations. From the post of office assistants to that of superior administrative officers—there is a wide field of choice, and candidates are always needed to compete for these.

Music and theatricals have always been professions that afforded opportunities of earning something more than mere livelihood to the talented few. But with the invention and improvement of photography, sound-synchronisation and other technical devices, new openings have offered themselves to young men and women. There is another department,—that of sports—in which professionalism is beginning to offer opportunities for a career. In spite of the unreasonable opposition of some, professionalism in sports will soon be offering a respectable livelihood to many robust young men.

Teaching, though financially unattractive, continues to be popular. From the humble teacher in basic schools to the learned lecturer at the University, a teacher always feels—or should feel—that he is building the nation. If there is less money in the profession, there is more inspiration. Here also there is greater scope for those who have taken special training in the art.

A new line is opening up—the diplomatic line. The country needs ambassadors and representatives in the international sphere. Apart from the national diplomatic services, the U.N.O. provides an attractive field for talented young men and women.

A development of recent years is the increasing scope that women now have for useful occupations. Not only are they accepted and welcomed as teachers and nurses, but they are finding employment in the offices in increasing numbers. We have women lawyers and journalists, women in the political and diplomatic fields. Recently we have had women as a Vice-Chancellor and a Judge of a High Court. Here our country is marching ahead with the most advanced nations of the West.

It is true that some professions which used to be remunerative in the past have ceased to be so. Thus, priesthood is gradually ceasing to be attractive. Landlordism and money-lending also are soon going to be relics of the past. Others, which ought to have gone out, seem to be putting forth a new vitality, *e.g.*, the professions of astrology and its allied arts. But for each profession that has died out, or is about to do so, hundreds of new professions are being created. So that on the whole we can say that the young people of to-day are much more happily placed than those belonging to a past generation. That is one of the tangible fruits of independence that we enjoy.

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81. THE CHOICE OF A PROFESSION

[1. A problem in India : difficulties of choosing a profession. 2. Dangers of haphazard choice. 3. How to choose a profession ? (a) Personal taste to be consulted ; (b) Need to learn its secrets and methods ; (c) Need to stick to it. 4. "A rolling stone gathers no moss."]

The problem of all problems for an educated youth—specially in India—is that of choosing a profession. We say 'specially in India', becaucse here the openings are so many, but the opportunities are so small. Our schools and colleges train us mostly to be clerks, some to be lawyers, a few to be doctors,

fewer still to be engineers. There are so many fields of work, but so little scope for the right type of training. Formerly people trained abroad, in England or America, competed for the few specialised jobs ; now the jobs have increased but there is a great shortage of trained personnel for the scope for such training is extremely limited. In the usual vocations competition is keener than ever. The professions are overcrowded ; there are always more qualified candidates seeking employment than the vacancies which can absorb them. If we wish to be lawyers, we find the courts crowded with more lawyers than can find any work to do. If we take a medical degree, we find the cities overcrowded, with doctors while in the villages, the conditions are not very attractive. In business, apart from the question of having the necessary capital, new-comers find no encouragement, and the prospects seem none too good.

These are the difficulties. But if not wholly true, it is largely true, that work is usually available for the willing worker. There is too great a tendency to waste the period of apprenticeship in vain expectations and empty dreams. How many lawyers read any law books in the days of their enforced idleness when briefs are all too few ? How many doctors would be ready to do some unremunerative work during the period of their apprenticeship ? How many traders would begin with the minimum of capital at the lowest rung of the ladder ? A young man wants to open a shop ;—he pools all his resources obtained by begging or borrowing or selling his patrimony, and sets himself up with a flourish. If he loses through sheer inexperience, he loses everything, and then it is all up with him. That surely is not the way to do things.

In choosing a profession, it is first necessary to consult one's own taste. Nothing is so disastrous as to force a young man to be something for which he has no liking. Let him and his guardians study his taste and aptitude, and choose the profession most suited to him. If the work is congenial, he will find it worth the trouble. In the well-equipepd schools of the West, this is done by experts who study a child's mind with the help of psychological and other tests. In a communist country it is even easier to fit a young man in the vocation

for which he shows the most capacity, for there it is the interest of the State to take from each individual the utmost that he is capable of giving. In our country, on the other hand, it is all left to chance. Life is a big gamble, and, therefore, from one's childhood, a man is taught to believe in destiny, the luck of the lottery. He must first get rid of this mentality, and choose a profession with a proper understanding of all that it may involve. He will be better able to win success, and less liable to big disappointments.

Having chosen a profession, two things are necessary. First, he must be ready to learn its secrets in a spirit of real devotion. If he wants to be a trader, let him begin from the very beginning. When he can make a hundred rupees yield profit, then only is he entitled to invest a thousand rupees in a larger scheme. But to begin at once with all his resources, and then to see it dwindle into zero,—that is suicidal, though that is what many do.

Secondly, he must be ready to stick to the profession of his choice and struggle for it. A rolling stone gathers no moss, and a drifting worker will achieve no success. To-day he studies type-writing ; to-morrow he gives it up to be an agent for an insurance company. But when that also does not suit him he goes about knocking from door to door till he finds a clerical job. And he has only himself to thank for this. Just as it is important to find a suitable job, so it is equally important to suit oneself to the job he finds.

"Every man is an architect of his own fortune." Let every young man adopt this as the motto of his life. Let him find his profession and build it up like an architect, brick by brick, with patience, industry, perseverance and good humour. He is bound to succeed. Above all, let him not be a driftwood, carried hither and thither by chance, by circumstances, by the will of others, by everything except his own will and endeavour. Great men are self-made men.

Of course, we must not minimise the difficulties. The social outlook even in free India is gloomy. There is hard competition. There is much profiteering at the expense of the worker : there

is exploitation all round. In a capitalist economy, the under-dog is always at a disadvantage. This makes a choice difficult, and success is often a gamble with chance. Still the choice has to be made, and we must try to win in the struggle.

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82. YOUR INTENDED PROFESSION

[1. I want to be a lawyer: why? (a) usefulness of the profession; (b) it has scope for the honest man; (c) for the best man there is no overcrowding; (d) it is a profession for the intellectual man. 2. The place of the lawyer in modern society.]

If I say that I want to be a lawyer, it will perhaps raise a smile, or doubts regarding my sanity. Nevertheless, it is a fact that even to-day the bar has a strange fascination for me. I do not agree with those who decry the legal profession, for I believe that for every profession there is the right man who is bound to succeed in it. Of course there are many who denounce the profession of law, whether one succeeds in it or not. They say that the profession serves no useful purpose; that lawyers are or ought to be unnecessary in a society where there is perfect adjustment. But is that not a somewhat abstract approach to the question? For if that perfect society does not exist, as surely it does not exist just at present, why should not a man enter a profession which is a necessity in an imperfect society?

As society is now constituted, there is no doubt that lawyers perform a most useful function. Indeed I cannot imagine any society in which there will be no lawyer. If there is civilisation, there must be law, and if there is law, there must be lawyers. Disputes occur even in the most nicely adjusted society, and they must be settled in terms of the law that prevails. Law exists for this—that when there is a quarrel there may not be what is known as the *argumentum ad baculum*, which means having recourse to force. In civilised society law has susperseded force, and therefore to assist in the administration of the law is to help civilised life to function.

But it is said that the profession of law is such that honesty is impossible. This argument leaves me cold. For the dishonest man there is dishonesty in every profession. If I keep to the straightforward path, I do not think I can do any harm, and even the temptation to be dishonest cannot touch me. My business as a lawyer, as I understand it, will not be to falsify facts or twist evidence, but to explain facts and interpret the law in relation to those facts. I am sure if the client knows that I will not advise him against the trend of facts even when they are unpleasant for him, he will have all the greater respect for my advice, and he will come to me with redoubled confidence.

Of course it is more difficult for me to answer the economic arguments against my joining the profession than the moral. It is said—and rightly said—that the profession is overcrowded. I have considered the matter deeply and my idea is that, for the unfit and the inefficient, all professions are overcrowded. But there is always room at the top for the best. I mean to be among the best. I have seen new entrants to the profession of law idling away their time instead of applying their minds whole-heartedly to the task of preparation, which is always and in every profession very difficult. I mean to spend the first years, when briefs are few and far between, in reading hard and in reading continuously, and thus familiarising myself with the technicalities of the profession.

The legal profession is a highly intellectual profession. It requires a keen and logical mind. It has no end of charm for those who delight in pursuing the truth through a labyrinth of complicated facts.

Of the study of law, Edmund Burke said, "This study renders men acute, inquisitive, dexterous, prompt in attack, ready in defence, full of resources." And of lawyers he said that "they augur misgovernment at a distance, and sniff the approach of tyranny in every tainted breeze." Surely, such people are the natural custodians of the people's rights and liberties.

One word more. The evil side of the legal profession is often a little too much advertised. I do not deny the existence of this aspect of the profession. But at the same time one must

not be blind to the great good that lawyers have done. They have been the guardians of law and liberty. They have protected the individual from the tyranny of the high and the mighty. They have insisted that governments must also keep within the limits of the statutes. In all countries it is the lawyers who have taken the largest share in protecting political privileges and denouncing executive tyranny. In our country, some of the greatest names belong to the profession of law. In joining such a profession I feel that I am not doing anything unwise or improper. On the contrary, I believe that I will be upholding the highest traditions if I can make good in this profession.

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83. JOURNALISM

[1. The origin of journalism. 2. Its necessity in an age of newspapers : the work that journalists have to do. 3. Its international character. 4. Its difficulties. 5. Modern methods. 6. Effect of broad-casting on the profession.]

In one sense journalism began with the first beginnings of social life. The moment men associated with each other, ideas passed between them, and social standards began to grow up. But journalism, as we know it, is the offspring of the printing press. And fittingly, China, originator of printing, has the distinction of originating the newspaper as well—and the *Peking News* had had a continuous existence from the 6th century down to the 14th century. Of course, historians tell us that, even earlier than that, the Roman Republic had its *Acta Diurna*, a daily record of events which must have been like our newspapers. England took to the publication of news towards the end of the 16th century. At first these were casual, then periodical. The daily newspaper, sponsored, by Defoe began in the 18th century. In our country journalism started with the publication of news-sheets by the English traders and missionaries in the beginning of the nineteenth century. But the newspaper, as we know it, came into existence with the invention of telegraph which made swift transmission of news possible.

A modern newspaper is served by a large and varied staff. There is the editor and his assistants who write leading articles and editorial comments on news. Their influence in forming public opinion is very great. They do the political thinking on behalf of the man-in-the-street who has not the time to do it on his own account. Then there is the news-editor and his staff. He receives news from the different agencies, staff-reporters and correspondents. He edits them, arranges them and displays them. By judicious display he can take up an issue and make it a "burning question". He can splash a headline and create a sensation. The staff-reporters are a host in themselves. They are here, there and everywhere—interviewing people, eliciting views, verifying facts, "scooping" news in advance. They receive rebuffs with a smile, remain blandly insistent, and ceaselessly persevere towards their ends. They are often the pests of public men, and publicity-shy leaders have been known to be rude to them. A modern newspaper must also have on its staff competent artists, cartoonists, photographers, cartographers ; there must be advertisement managers and printing managers. All these people who are on the staff of a newspaper are known by the general name of journalists, and their profession as journalism.

Modern journalism is organised on an international scale. There are international news agencies which collect and broadcast news all over the world. Of these Reuter is the most famous, with its headquarters in London and branches all over the world. This influential organisation is managed on commercial lines. The Russian News Agency, Tass, is an instrument of the Soviet Government, and so it enjoys very great prestige as the mouthpiece of that Government. In the Communist countries, its influence is very great. Since India became free, she has been maintaining her own news agency, the Press Trust of India, popularly known as P.T.I. These agencies have representatives in many countries, who receive 'news' from official sources, or collect them elsewhere. These representatives are often minor officials in an Embassy. Wealthy newspapers often maintain their own correspondents abroad. Whatever danger there may be in an organisation of this kind, the modern world

could not exist without such an elaborate agency of information and of comments gathered from various sources.

Journalism is a difficult profession. "To write weekly," says Virginia Woolf, "to write daily, to write shortly, to write for busy people catching trains in the morning, or for tired people coming home in the evening, is a heart-breaking task for men who know good writing from bad." Perhaps the first quality necessary is to have a news sense—to know what is important, what is vital, what has colour and life,—in a word to know what people would be interested in. A journalist may be a sensational alarmist, or he may be an impersonal oracle. Whatever he is, he must know the art of putting the news and the views that people want in the proper form and perspective.

Journalism has advanced in its methods with the passage of years. "It is no longer ponderous, instructive, formal." A good journalist creates his own peculiar style,—sets up an individual standard. He knows the art of creating the taste and demand for what he offers. One stresses the personal element ; another the flamboyant and sensational. One aspires to *literary* excellence ; another sets greater store by propaganda. The reader is drawn to the style which is attractive to himself. And so it comes about that every journal has its own set of readers, who will as easily forego their morning breakfast as their morning paper.

Journalism has many competitors to-day. Chief of all is the radio which not only broadcasts news but has the added advantage of arranging talks by prominent leaders of society. But the radio cannot supersede the newspaper. For the radio has its fixed time-chart when one must either listen in or miss it altogether. To a busy man, this is not to be thought of. But a newspaper can be read at any time according to one's time and opportunity. So journalism is likely to flourish and develop, its scope for improvement being as unlimited as the initiative of the competent journalist.

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84. ADVERTISING

[1. A young profession, the result of competitive business. 2. The art of advertising. 3. As a science. 4. In our country. 5. Unnecessary only in a planned society.]

"As a profession, advertising is young," says an American writer, "as a force, it is as old as the world." Whoever has goods to sell has some way to attract the attention of his would-be or might-be purchaser. He may do it through friends by a series of private whispers ; or he may engage a town-crier to proclaim it by beat of drums. But he must take the help of some form of advertisement,—it may be organised or at random. He has not only got to reach his market, but must create and enlarge his market. That is the essence of advertisement.

With the growth of business and multiplication of types of goods for sale, and, above all, bitter competition, advertising has become the indispensable ally of trade. The streets are lined with advertisements—illuminated on kiosks, or plastered on walls ; they may be broadcast on the radio, flashed on the cinema screen, or featured in newspapers. The great art is to know how to catch the eye of the buyer. You can do it by a humorous cartoon ;—the unsuspicious sees it once and smiles ; when he sees it again, he mentally says,"and why not ?" And soon he is laying out his coppers to get the thing into his pocket. A jingling rhyme can do it as well as a telling story, or better still, an off-hand, artfully negligent persuasive manner. One flaunts a quotation and gives it a turn that points to his goods ; another cites an incident from history and draws a moral—and that moral is always the excellence of his wares. The ways of drawing attention are many and varied. In developed countries the art of doing this has become a regular feature of training in journalism. A man with a literary flair or an artist's taste is always picked up for this work. Thus advertising has become an art as well as a profession.

As an art, advertising must base itself, in the first place, on a good knowledge of human psychology. There are some goods of which women are prospective buyers. There are others again

for which men have to be wooed and won. The good advertiser must know how to reach each of them. Next, he must study the income chart of different professions ; it is no use displaying a costly refrigerator, for example, to a poor clerk, nor does it serve any purpose to press upon a millionaire the value of a two-roomed bungalow. The good advertiser must keep himself well abreast of changing times, of newer ideas, of popular tastes. Thus in a vitamin-ridden society, a good advertiser must surely splash the vitaminous qualities of his food. That is the right way. But there is also the wrong way of doing the thing. Many bankers, for example, counsel all and sundry against the rainy-day, of which, however, a man most dislikes to think. So that way is imprudent. A good advertiser should ask his clients to save a penny in order to buy a pound-worth of some temptation on some future date. That will be more popular and so more *catchy*.

The judicious use of pictures is an adjunct of good advertisement. The advertising artist must be humorous or romantic, according to the article he seeks to popularise or the purchaser whom he wishes to captivate. A garment that shrinks from a wash makes the wearer ludicrous, and it is this that the good advertiser emphasizes. A scent on the other hand calls up romantic associations, and here he must try to exhale poetry. This branch of advertisement is a profession by itself and a very paying one, too.

In our country, advertising is yet in its infancy. Many flourishing concerns take the superior attitude of despising advertisements. But America shows what can be achieved by advertising. It is an American expert in advertising who said, "The business that considers itself immune to the necessity of advertising sooner or later finds itself immune to business." For modern business consists in capturing not individuals, but crowds ; that is the key to commercial prosperity. Advertisement is the life of trade, and sanely applied,—with an intimate knowledge of the products for sale and the minds of men,—it can remake the world.

Of course, in a planned and regulated society, advertisement on the present scale should be unnecessary. It is an appendage

of capitalistic society which is ridden with cut-throat competition, where each producer must seek to outbid his rival in trade. Seeing it from a rational standpoint, it is clear that the labour and money spent on advertisement are surely unnecessary. It means so much money added to the cost of production which increases the price of goods. Luxuries can pay for advertisement, but necessaries should be priced low. But as long as capitalism exists, there must be advertisement to counter competition, and more money is bound to be spent for the purpose.

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85. THE ART OF PUBLIC SPEAKING

[1. Public speaking—a need in democratic society. 2. For democracy thrives on open discussion. 3. Different types of elocution depends : (i) upon the speaker ; (ii) upon the audience. 4. Schools of elocution. 5. A passport to leadership.]

We live in an age of democracy. Every political leader, even a dictator, must appeal to the people to support him. The days when the autocrat issued an order and it had to be obeyed are gone. Today rulers must explain the grounds upon which they act in a particular manner, or desire others to act in a particular way. Hence, to rule a people, one must know the art of public speaking or oratory.

Besides modern government is a matter as much of executive action as of debates and discussions. A representative of the people has to meet in council and support his views with arguments. He must also show the defects in the arguments of his opponents. He must know how to reason and appeal. He must be an eloquent orator, a practised debater.

Every speaker has his own style of speech ;—it bears the stamp of his personality. Surendranath Banerji, the greatest orator of Bengal, is said to have modelled his elocution on the great English demagogue, W. E. Gladstone. His sentences rolled on with a voluminous majesty and reached their climax in wave after wave of succeeding thrills. Mahatma Gandhi's style was different :—he spoke quietly and to the point without preparation

or histrionics, but each sentence told because of his sincerity. Talking of sincerity, our elders recall the speeches of Deshabandhu Das : an astute lawyer with a keen analytical mind, he was yet capable of the most intense emotional appeal ; this, joined to his passionate conviction, gave to every word he spoke a memorable quality which his hearers 'felt in the blood, and felt along the heart'. Those who had the good fortune to hear him are stil haunted by the memory of his speeches, vibrant with passion and charged with intense conviction. The silver-tongued Srinivasa Sastri introduced a note of elegance into the debates of the council of nations by the limpid and gracious flow of his eloquence. He made the English language sound so much more beautiful even to English ears. The same is true of Dr. Radhakrishnan. Jinnah at his best was hardly ever surpassed for conveying volumes of meaning—irony or contempt or indignation—by only a slight modulation of the voice. Among present-day Indian statesmen, Pt. Nehru is the most persuasive ; he manages to combine reason with personal emotion in a remarkable manner.

Just as each man has his own style of speaking, so there is a different style for every different class of audience. A large open-air audience demands a powerful voice and passionate eloquence. In a council chamber, one must marshal his facts and arrange his arguments ; his business is not to inflame passion but to convince the judgment. A learned audience requires a high level of thinking and avoidance of all cheap clap-trap. There are some speakers who can command several styles with ease.

In ancient Greece and Rome, the art of elocution was seriously taught. There were schools of rhetoric devoted exclusively to this purpose. In modern times, everyone is left free to develop his own style. But all great speakers carefully prepare their speeches before delivery. It is said that Winston Churchill used to write out his speeches, commit them to memory, and rehearse them carefully in front of a mirror before delivering them. The training of the voice also is an art. Some like Srinivasa Sastri or Surendranath Banerji have a natural modulation and volume, but there are also men who can acquire much by careful self-training.

Since democracy has come to stay, it behoves every aspirant to a political career to learn the art of public speaking. That will be a passport to leadership. Although the demand for public speaking has enormously increased, it is curious that no arrangements have yet been made for teaching the art in a systematic manner. We leave the training in the art to native capacity rather than to organised instruction. It may be useful to have schools of elocution for the proper training of our political leaders and parliamentarians.

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86. TEACHING AS A PROFESSION

[1. Teaching in the ancient world. 2. In modern times: the methods of a modern teacher. 3. Teachers' training colleges. 4. The status of the teacher. 5. The duty of the State.]

The profession of teaching is one of the oldest in the world. And it is certainly one of the noblest. The teacher or the *guru*, in the ancient world, always enjoyed not only the patronage but the reverence of the State. Teachers like Vishnusharma or Socrates exercised a powerful influence in building up the mind and morals of young men. But in those far-off days the profession was not organised. It was an affair of the individual. The learned man would invite and attract pupils who would live with him in close and personal communion and learn from him through his example as much as by his precepts. He would impart to them what he knew and make them heirs of his mind and inheritors of his wisdom. Perhaps the range of what he knew was limited, but his depth was profound. He was poor in the wordly sense, but his intellectual life was rich beyond all measure.

The art of teaching in modern times has suffered a revolutionary change. It has become highly specialised. Its mystery has to be mastered. It has to be based not only on scholarship, but also on the right methods of teaching. It must seek not only to put into the mind of the pupil items of knowledge, but draw out (or *educe*) the learner's mind. Hence it is based on the psychology of the learner, and the teacher must be a good student

of child-psychology. Therefore, teaching now-a-days is both a science to be acquired and an art to be practised.

The mediaeval pedagogue was harsh and severe ; he would continually thunder instructions into the ears of his pupil. He would subject the student's memory to the severest strain. Where books were scarce and laboriously produced by hand, memory had an important function, and pedagogy took this fully into account. But that is not the modern method. The teacher today guides, explains, and demonstrates. His highest function consists not so much in imparting knowledge as in stimulating the pupil's mind. He must not only instil his own opinions into the receptive mind of the pupil, but he must also teach him to think, to form opinions. His approach must be human and sympathetic. Of course the idea is not new : Montaigne said as early as the 16th century, "In the education of children there is nothing like alluring the interest and the affection ; otherwise you make only so many asses laden with books." But practical use of this theory owes much to Rousseau, and to men like Froebel and others who developed Rousseau's theories into a scientific technique.

Therefore it is all-important to have educational institutions for training the right type of teachers. These must teach not only the theories and methods, but must also arrange practical instructions in the art of teaching. Vidyasagar realised this a hundred years ago and he founded normal schools for teachers on the principle of *normale ecole* of France. Both in the Sargeant scheme and in the Wardha scheme, the greatest emphasis has been placed on having well-trained teachers as a prime necessity in the re-organisation of the country's educational system. The success of such a system depends on attracting the right type of young men to devote themselves to learning the art of teaching and taking it up as a profession.

Unfortunately today, the teacher, in our country at least, does not enjoy the honour and the privileges which used to be his in the past. It is forgotten that teachers are the allies of legislators, the architects of nations. The greatness of a nation has always been preceded by the greatness of its teachers. It is impossible to imagine ancient Greece without teachers

like Socrates, Plato and Aristotle. The greatness of Buddhist India rests on teachers like Sheelbhadra and Nagarjuna. Therefore, Aristotle said, "Those who educate children are more to be honoured than even their parents ; for these only give them life ; those the art of living well."

In the new civilisations that are developing in Russia and New China, the State has taken upon itself the duty of keeping the teacher free from worries that prevent whole-hearted application to his important duties. It is recognised that the teacher must be assured not only a competence, but leisure to add to his knowledge continually. For he is the best teacher who is always learning. The old conception of the teacher being left to himself, or to private patronage, or to the more vicious system in our country, *viz.*, students' fees, has been ruinous for education. Even in America, an educationist of that country once declared, "The fear of losing one's job has kept education in America fifty years behind all possible improvement". (*Dr. Eliot*). Wise words are these which need to be pondered over in our country.

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87. THE STENOGRAPHER

[1. What is a stenographer : a historical note. 2. Importance in a modern office. 3. Qualifications : (a) technical ; (b) professional. 4. Some general reflections.]

The term 'stenographer' is, according to the Oxford Dictionary, a 'pedantic' variation of the more homely phrase 'the shorthand writer'. It may be pendantic, but certainly it has found favour with all. The employer perhaps feels as much dignified when he summons his stenographer as the latter feels when he introduces himself as one. It seems to lift a man from his commonplace vocation into something not so common. "What's in a name !" said Shakespeare. But we say, "What is *not* in a name !"

Shorthand writing in some form or other was in demand and use long before it was organised into a scientific system. But

individuals always practised some kind of improvised shorthand. A literary 'pirate', we are told, printed Shakespeare's 'Hamlet' from 'short-hand notes' of some sort. But long before that, the Romans, we know, used a method of recording the speeches delivered in the Senate. They placed a number of swiftest writers in different parts of the hall, and then put their notes together and so built up a more or less full record of a great speech. But shorthand, as we understand it, as a system of rapid writing by means of abbreviated signs, was a much later innovation. Experiments were made by various men all through the eighteenth century in England. It is upon these that Isaac Pitman based his world-famous system in the nineteenth century, and his book "Stenographic Sound-hand", published in 1837, is a distinct landmark. Perhaps the greatest stimulus to experiments and inventions was the necessity of reporting speeches in Parliament and proceedings in the law-courts. It may be interesting to remember that Dickens was a parliamentary reporter, and the great lawyer, Edward Clarke, invented a system at the beginning of this century, which enjoyed some vogue. Since independence, shorthand writing in the Indian languages is fast developing, and several systems are in vogue in different schools. Apart from Pitman's, Gregg's and Sloan's Duployan's systems are the most popular.

The stenographer is indispensable in modern offices and legislatures. We of today are always running after time. There is more work to be done than time to do it in. Hence the endeavour is to put in the maximum quantity of work within the briefest compass of time. The administrator has to write letters, reports, instructions from the moment he enters office till he leaves it. He would never be able to do it if he had not a capable band of stenographers to take down his dictations and type them off. A modern democratic government is run by councils and committees, and if a capable stenographer did not keep adequate records of their proceedings, work would soon be in a hopeless confusion. Since publicity is the essence of government by the people and for the people, all newspapers must have a staff of stenographers to make notes of proceedings in Parliament and law-courts to be used by the editorial staff. Hence it seems that the demand for stenographers will never grow less.

A good stenographer should be properly qualified, if he wants to achieve distinction. He must have a sound educational background. This includes proficiency in the language he uses. Knowledge in economics, politics and law will also be a great help. It is important for him to try to keep himself abreast of world affairs. In these days of international conferences and contacts, an efficient shorthand writer can very well dictate his terms. Apart from his general education, a shorthand writer must know type-writing. For he must transcribe his shorthand notes in ordinary script. Till lately the term steno-typist was in vogue to indicate a stenographer who was a typist. Now, of course, one word is enough, for a typist need not be a stenographer, but a stenographer must be a typist.

In Europe, a stenographer is usually a woman. Here also, every year the number of women is increasing, and they will perhaps soon crowd out the men. In capitalistic countries, women are paid less than men ; hence perhaps they are given preference. Women also are perhaps more neat and precise than men, and in this profession these qualities are not unimportant. But while women are more in demand in offices, in the legislatures, men are yet in very great demand in law-courts and conference rooms, where work is more strenuous. But, whether the stenographer is a man or a woman, he or she must be smart and always in proper time.

The routine work of a stenographer is apt to be monotonous and boring. Sensations come rarely. Hence the danger is that we may soon get to be rather stale. To prevent this risk, a stenographer should always seek ways of self-improvement. Let him realise that each moment outside his official duties that he spends in enriching his mind with acquaintance in literature and other subjects, adds something to his general efficiency.

88. ACCOUNTANCY AS A CAREER

[1. The importance of the subject. 2. Its nature. 3. Its divisions. 4. As a career.]

The study of accountancy is growing in demand and importance with the growth of greater complexity in our business organisations. Formerly, a record of day-to-day income and expenditure more than sufficed. The preparation of cash-balances was altogether a simple affair. But today commercial business is a complicated affair. It involves paper transactions in which millions of dollar or sterling are involved. A business organisation has to maintain a clear account of the property it possesses, the amounts that are owing to it, the amount that it owes to others, the profit or loss it has made, and the capital it is using. Proper adjustment of these is a guarantee and guide to the business man. Large sums of money may be outstanding or may not be immediately adjustable, and without a scientific system of accounting, no business man can be fully aware of his real financial position. Uncertainty in this respect may make the adventurous over-bold, and the hesitant too timid, and in business investments neither is a virtue.

Accountancy involves a thorough training, both theoretical and practical. Apart from the subject proper, a knowledge of economics, mercantile law as well as commercial relations is necessary and helpful. Hence a good accountant must have a sound educational background. It is not necessary to have knowledge of mathematics in all its aspects. But proficiency in arithmetic is essential. Now-a-days, of course, different kinds of comptometers have come to the rescue of the accountant, and the mechanical part of his work has become swift and accurate. A general accountant must be well-posted in book-keeping—maintaining the ledger as well as other subsidiary books like the day-book, the cash-book, the journal, etc. Here theoretical training has to be strengthened by practical training and experience. That is why a course of apprenticeship in some mercantile firm is always desirable.

Modern accountancy being a complicated system, it has its specialised branches. Among the more important of these are

auditing and cost accountancy. The auditor must check up the different accounts and see that entries and adjustments have been correctly made, for only then will the financial picture be clear and convincing. It is usual to keep an internal audit department to ensure correct day-to-day accounting, and to appoint external auditors to conduct an impartial annual examination. It is only in this way that correct expenditure can be ensured and unauthorised expenditure avoided. He is a bad business man who is afraid of the auditor, or considers money spent thereon as wasted. Auditing is the very basis and backbone of sound business.

Another essential and well developed department of accountancy is that of the cost account. In an industrial or production concern the cost accountant is essential to sound investment. His usefulness came to be realised during the war, when large out-of-hand expenditure had to be incurred to step up production to a maximum capacity. Cost accounting is related chiefly to manufacture and production. It helps to find out the correct ratios between investment, production and profit, and to suggest to what extent one has to be stepped up or not in order to ensure maximum profits.

From this it follows that in modern business organisation, accountancy offers an important career to our young men and women. Every business firm, every government department needs its army of trained accountants of all kinds. Specialised training ensures superior prospects. Universities have responded to this growing demand, and its commercial courses are well-adapted to the needs of business. The accountant is no longer the hard-boiled quill driver poring over his cash and credit ledger, but a specialised and trained expert, enjoying prestige and wielding authority, to whom even departmental managers must bow down in awe. For he is at once the monitor and the arbiter in all well-managed business organisations.

89. COMMERCE AS A PROFESSION

[1. Its prospects. 2. Qualities needed for success : (a) related to character, (b) related to training. 3. Scope. 4. Its ends.]

The world is to-day passing through the Age of Commerce Different countries no longer strive for self-sufficiency, nor do they modify their culture and standard of life to meet purely national needs. What one country lacks is supplied by another country. What a particular region enjoys is soon desired by its neighbouring regions. Exchange and barter of commodities are now carried on an international scale. The banker acts as an expert intermediary who smooths many difficulties. Hence the prospects are unlimited for those who wish to extend regional and national markets on an international scale. The whole world is lying before them,—tempting, challenging, offering immense prospects to one who has the intelligence, imagination and daring to take the one step forward that is needed.

Of course, it is only the right man, the man having the proper qualification who can be expected to succeed in this arduous and not very easy enterprise. Character and a degree of specialised knowledge are necessary. To succeed in any commercial line it is necessary to be honest. The sharper's market is a limited and a temporary one. Engaged in the job of getting, the largest profit in the easiest way he remains blissfully unconscious of the speed with which he is crashing to his ruin. Next to honesty, one must be hard-working. This of course is the minimum needed for success in all spheres of life. It is good if a business man has the capacity for creating confidence both in his assistants as well as in his clients. This involves that indefinable quality called personality. He must be reasonable, persuasive, sweet-mannered and high-minded. He must subordinate purely selfish consideration to some higher end in view. Hence a modern business man needs a background of culture,—not necessarily the culture patented in a University, but a culture imbibed through association with finer types of men. "A true-bred merchant is the best gentleman in the nation," said the author of *Robinson Crusoe*. Only one must see that one does not abuse gentlemanly virtues to ungentlemanly

ends—to betray confidences, to be false to trusts. Some degree of imagination also is necessary to ensure that proper investments are made in anticipation of a rising curve of demand. But imagination must be controlled so that it may not be a gambling with destiny. He is a bad business man whose itch for profits make him gamble with chance. If one wants to succeed in a commercial concern, one must know how to moderate his expectations. Above all one must be patient, for, as the economist says, wealth is only deferred enjoyment. One must know how 'to stand and wait'; impatience has ruined many promising careers.

On the basis of character must be raised the foundation of a commercial training. Modern business is a highly complicated phenomenon. It is an elaborate machinery with wheels and counter-wheels nicely adjusted and regulated to well-planned ends. Hence a good business man must know the ins and outs of this complex organisation. He must have an aptitude for finance, an eye for organisation, a knowledge of accountancy, a capacity for control and direction. That is why we have so many institutions for training business men, like the Sydenham College of Commerce at Bombay. It is also good to serve a period of apprenticeship in some commercial firm for a period to acquire proficiency in the technicalities of trade.

The scope for a hard-working intelligent young man in the field of commerce is great. There are as many branches as there are temperaments to suit. One may take up banking or insurance. One may devote his capital and industry to the building up of a factory for producing commodities. One may enter profitably in the immense export and import markets. A retailer's shop is by no means to be despised, and a whole-seller's market is the gateway to ever-widening business enterprise. Choice has to be made according to temperament and opportunities. Hereditary tendencies are often a deciding factor. Unexpected opportunities may be an immediate attraction. For the young man of character and training, the scope is immense.

The immediate end of trade is, of course, a purely selfish end,—that of making money. But if this were the sole purpose of trade, it would put the merchant on the same level with the

unscrupulous robber. Indeed as Nietzsche reminded us, "Merchant and pirate were for a long period one and the same person," and he went on to say that "even to-day merchant morality is really nothing but a refinement of piratical morality." But there is another aspect. Commerce has always been a great civilising force. "We exchange ideas when we exchange fabrics."—We make friends when we persuade our buyers and sell our goods. We open up the gates of international association, and that means an addition to knowledge, an incentive to invention, a call for peace and goodwill :

> Generous commerce binds
> The round of nations in a golden chain.

Appendix Outlines (to be developed by students)

SALESMANSHIP

1. Modern business is based on competition. Hence the producer needs to boost up his goods in the market. So salesmanship becomes necessary. It is the art of reaching the prospective buyers and inducing them to buy.

2. A salesman should have good manners and persuasive speech. He must be tactful without being obtrusive or importunate. He must know the excellence of his goods and the condition of the market.

3. Salesmanship requires thorough knowledge of the thing with which the man deals ; of the psychology of his clients and the class from which they come. It requires an intelligent understanding of the difficulties of the buyer and of the ways of overcoming them.

4. Salesmanship involves considerable travelling. Hence a capable salesman must have adaptability. He must know how to adjust himself to changing environments. He must for this reason have good health and powers of endurance.

5. It is good to look upon salesmanship as an adventure. To win an individual is exciting ; to be able to create a market may be thrilling. Like a true adventurer, a salesman must be a born optimist. Obstacles or lack of success should make him only more determined and confident.

INSURANCE

1. Insurance is the method of laying by something as a provision against the future. It carries some degree of assurance of security against adverse circumstances. It is now a branch of business that covers all kinds of future risk,—risk of life and limbs, as well as of loss through damages and destruction. The singer may insure his voice ; the dancer her toe. The business man insures his goods ; the family man his life, and so on.

2. Insurance had humble beginnings. In the early days of navigation, a sailor would deposit a sum of money with an honest man with the stipulation of receiving it back multiplied if he returned safe. It was almost a form of gambling. Now it has been made into a science. Chances are calculated on carefully compiled data and the premium varies according to the extent of risk involved. There are experts called actuaries who advise insurance agents and companies in this regard.

3. As many types of insurance as there are risks to be covered —life, fire, marine, accident, marriage, education and so on. Each has its special rules and specialised methods.

4. In the West, and till very recently in our country, insurance as a business was in the hand of private companies. These worked through a net-work of agents, enlisted cases, collected the premium, and invested them lucratively. Recently in our country, insurance has been taken over by the State. This has cut off middle-man's profits and placed large funds for investment in healthy State enterprises.

5. The facilities of insurance are being daily extended. A time will come when the life of every worker will be properly insured, and in many cases the employee will have to guarantee premium.

FARMING AS A CAREER

1. 'Farming' generally applied to the cultivation of the soil for raising food crops. Gradually it came to mean organised production of all food material—including milk, poultry, honey etc.

2. Its immense scope in a large agricultural country like India. It offers scope for variety as well as large-scale production. The world-shortage of food also is an incentive.

3. The educational side of farming is gaining importance. Modern farming is based on scientific principles. Hence the need

for agricultural colleges and research institutes. These should be attached to big farms or located in an area of large-scale farming operatives.

4. The organisational side is all-important. 'Large-scale farming' ; 'Co-operative farming' ; 'Collective farming'—these are different types of organisation favoured in America, India, Russia and China respectively. The Indian way seeks a synthesis of the American and the Communist way.

5. The basis of all is the supersession of manual method by mechanical appliances. The use of tractors for cultivating the soil, of incubators for hatching eggs, etc.

6. Different departments of farming : agriculture, popultry, dairy, bee-farming. Each has its specialised training. And includes not only scientific production but of preservation as well. Hence the scope for opening up useful occupations is very great.

THE ADMINISTRATIVE SERVICES

1. Modern administration is highly specialised. An administrator has to face and deal with an infinite variety of problems. For this he needs both knowledge and character.

2. Examinations to find the right type of men were devised in China from very early times. Emphasis was laid on a thorough knowledge of the social teachings of Laotze and Confucius, and gave rise to the Mandarin class. From China it was taken over by the British for selecting personnel for the Civil Services, and was introduced in India.

3. A future administrator has to show his knowledge of the major subjects—chiefly in order to show his intellectual sharpness and grasp. Hence the first step must be to acquire considerable knowledge to be tested at competitive examinations. This will ensure the selection of the best type of man.

4. Candidates so selected have to be put through a course of practical training. This can be done at a centralised training institution, and during a period of probation. It is good for them to be drilled in a code of conduct.

5. But the administrative services must not degenerate into a class of bureaucracy. The aim of training is love for the common man. An unpopular administration has no use in a progressive society.

VIII. MORAL & REFLECTIVE

1. The Need for keeping one's Temper under control
2. Success in life : on what it depends
3. A Stitch in time saves Nine
4. Patriotism is not Enough
5. Failures are the Pillars of Success
6. Duty
7. We live in Deeds, not Years
8. Self-reliance
9. The Dignity of Labour
10. Peace hath her Victories no less Renowned than War
11. Obedience
12. Habit is Second Nature
13. Rome was not built in a Day
14. Act, act in the living Present
15. The Value of Discipline
16. Uneasy lies the head that Wears a Crown
17. Lives of Great men all remind us, etc.
18. Life is Earnest, Life is real
19. The Sorrows and Joys of life
20. The Evils of Poverty
21. The Necessity for Change
22. A Bad Workman quarrels with his tools
23. Common sense
24. Conference makes a ready man
25. Discipline means Success, Anarcy means ruin
26. Variety is the mother of enjoyment
27. Charity begins at Home

Outlines

1. The child is father of the man
2. Example is better than Precept
3. Time is Money
4. Hope springs eternal in the Human Breast
5. Character
6. Patriotism
7. The Pen is mightier than the Sword

Morality, said Jesus, is kindness to the weak; morality, said Nietzsche, is the bravery of the strong; morality, said Plato, is the effective humanity of the whole. Probably all these doctrines must be combined to find a perfect ethic.

—*Will Durant.*

As thought by thought is piled, till some great truth
Is loosened, and the nations echo round,
Shaken to the roots.

—*Shelley.*

A wise man reflects before he speaks.

—*French Proverb.*

"Tut tut, child!" said the Duchess. "Every thing's got a moral if you can only find it."

—*Lewis Carroll.*

It is clear that thought is not free, if the profession of certain opinions makes it impossible to earn a living.

—*Russell.*

Follow your own bent no matter what people say.

—*Marx.*

The only goal worthy of humanity is the greatest possible enlargement of all human capacities.

—*Stalin.*

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90. THE NEED FOR KEEPING ONE'S TEMPER UNDER CONTROL

[1. What losing one's temper means. 2. The evils of losing one's temper. 3. How to exercise self-control. 4. When it is right to lose one's temper.]

An outburst of temper is a common phenomenon. We are all subject to it in varying degrees—some more, some less. When anything goes wrong, when something happens which we do not want, when we meet with an unexpected obstacle or opposition, we get upset ; we forget to apply our judgment to the situation or to act in accordance therewith. Then it is that we lose our temper. We explode passionately. And under the fit of that mad outburst, we do many things which we should not have done, which indeed we often regret bitterly. This is how our unconscious passions get the better of our conscious reason. We become sub-human. Our actions become vulgar, brutal, on the animal level.

Surely this is undesirable. It is undesirable from ordinary considerations. By giving vent to our temper, we create discord at home and abroad. We lose in popular esteem. People begin to avoid us. They cannot depend on us because our actions become incalculable and uncertain. We are isolated in the atmosphere of our own violent passions, for, as Walter Bagehot somewhere remarked, "Nine-tenths of mankind are more afraid of violence than of anything else."

But an uncontrolled temper is not only an inconvenience in our worldly life ; it is bad for our spiritual health. The angry man is always in a highly wrought-up state. He cannot reason ; he cannot think ; he is ruled by fancies and whims. He becomes irritable in his personal life ; uncharitable to others ; suspicious as a matter of routine ; selfish from a chronic habit of being unable to think of others. Absence of reflection and judgment makes him commit mistakes and act without proper consideration, and thus leads him to failure.

That being so, both for our worldly success and for our spiritual well-being we must keep our temper under the strictest control. Emerson said, "A man should study ever to

keep cool ; he makes his inferiors his superiors by heat." Whenever we feel the impulse to say something or do something in a fit of temper, we should check ourselves. Self-restraint can be and should become a matter of habit. This is not difficult, if we are always vigilant and mount guard over our passions. It is an old advice to count ten or twenty or more, when one feels a fit of temper rising towards explosion. "When angry, count ten before you speak ; when very angry, count one hundred,"—was the advice of Jefferson who himself used to be a choleric man. But Marcus Aurelius, in his *Meditations*, gives us advice that is nobler and goes to the root of the matter. "When thou art above measure angry," he says, "bethink thee how momentary is man's life." Indeed, if we can view this finite life against the background of eternity, such outbursts of temper seem extremely foolish, as indeed they really are. Again, he says, "Let this truth be present to thee in the excitement of anger, that to be moved by passion is not manly, but that mildness and gentleness, as they are more human, so are they more manly." Finally, the angry man is vulgar ; to be restrained in one's speech and actions is a mark of superior culture.

But should we never lose our temper ? The question is difficult. For, as Aristotle says, "Anybody can become angry ; that is easy. But to be angry with the right person, and in the right degree, and at the right time, and for the right purpose, and in the right way—that is not in everybody's power and is not easy." Let us try to find out under what circumstances we can allow ourselves to lose our temper. Anger that is aroused by a moral indignation is always desirable, perhaps even necessary. We are reminded of the well-known parable of Sree Ramkrishna :—the holy man advised a serpent not to bite any one. The result was that the boys in the field almost stoned it to death. After some days, when the holy man saw the condition of the unfortunate serpent, he said, "I told you not to bite, but did I tell you not to hiss, not to raise your hood ?" At the sight of moral wrong, of injustice, of oppression, it is good to lose one's temper.

An outburst of temper is often a salutary corrective for the negligent or the indifferent. Parents and teachers often have

to be angry where mildness has failed. But even this is permissible as a last resort, for habitual anger defeats its own purpose. At the same time, we must remember that anger is not sulkiness. We cannot be said to control our temper, when we merely nurse our resentment in silence. "I count him greater who overcomes his desire than him who conquers his enemies ; for the hardest of victory is the victory over self" (*Aristotle*).

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91. SUCCESS IN LIFE : ON WHAT IT DEPENDS

[1. Success can be acquired through : (a) self-knowledge and self-criticism ; (b) acquisition of self-confidence ; (c) possession of a strong will ; (d) right choice of vocation in life. 2. Man the architect of his own fate. 3. But within practicable limits.]

Every man wants success in life, but few are able to achieve it, at least to their complete satisfaction. Those who fail are in the habit of attributing their failure to bad luck, to unfavourable circumstances, to the hostile opposition of enemies, to everything except their own defects and shortcomings. Yet if we study our own lives without any vanity, we will have to admit that our failures are due mostly to our personal defects, and seldom to external circumstances. Of course, such a study requires considerable detachment of spirit, and considerable power of self-examination. But if we could bring ourselves to do this, it will mean taking the initial steps towards success. The ancient injunction of the philosophers was, 'Know thyself'. To the extent that we are able to know our own merits and limitations, we shall be able to correct our deficiencies and cultivate our merits.

But too much self-criticism often has the effect of destroying one's self-confidence. That would be altogether bad, for self-confidence is essential to success. That is what Emerson said : "Self-trust is the first secret of success." We must have confidence in our capacity to triumph over all obstacles, whether they lie within or outside us. The timid man who has no confidence in himself can never hope to be successful in life.

Timidity and nervousness lead to hesitancy often at the threshhold of success. Therefore every aspirant to success must inscribe on the tablet of his mind the well-known saying, "What man has done man can do." Reason ought to convince us that what has been achieved by one person can be achieved again and yet again by others as well. And for this something more than even self-confidence is required. As Disraeli said, "Success is the child of Audacity."

Another quality that goes hand in hand with self-confidence is the possession of a strong will. The German philosophers of the last century preached the cult of the 'Will to Power' ; the Superman who is to rule the world, according to them, must have this Supreme Will. But we say that we must have the will to succeed. The saying, "Where there is a will there is a way", may seem hackneyed, but it is undeniably true. If we have the will, we will find the way to do a thing. Now this 'will' arises from single-minded concentration. We must gather together all our powers, physical and mental, and bring it to bear on the performance of a work. If there is this single-minded concentration, if there is no diversion or wastage of efforts, success is bound to be achieved. If the will is weak and uncertain, a man can never apply all his strength to the work that he wants to do. Then he works by fits and starts ; he allows temptations to divert him from his object. This is why so many men fail.

Of course, success can come in fields of life in which one's aptitudes find adequate scope. Therefore we must know how to choose our work according to our taste and temperament. We must have pleasure in our work. Often failures in life come through a mistaken choice of life's vocation. When the heart is lacking, the head remains indifferent, and whole-hearted application of all the faculties becomes out of the question. For this, therefore, a good deal of deliberation is necessary ; we must study our capacities carefully. Confucius says, "In all things success depends upon previous preparation, and without this preparation there is sure to be failure." If we are able to choose our career according to our natural inclinations, if we can prepare ourselves for our life's vocation with proper care and caution, the chances of success are greatly increased.

If we assist our nature, our nature will assist us many times more.

If these are borne in mind, success will not be the elusive phantom that it so often is. Man is the architect of his own destiny. A study of the lives of the great men bears this out. Those who talk about destiny and the stars are only helping to subordinate their character to unknown forces, and thus allow a spirit of defeatism to develop. The fact often is that most of us have not determination enough ; the lives of most of us are full of hours spent in indolence, of opportunities wasted, of aims surrendered at the first opposition. If we can minimise, if not eliminate, these defects, we will find the truth of the saying that every man is the architect of his own destiny. Let us, therefore, if we want to succeed in life, fight with all our might against doctrines which make us lose self-confidence and destroy our self-reliance.

In conclusion, a warning seems necessary. It is no use trying for the impossible : 'one must not hitch one's waggon to the stars'. The impracticable is undesirable. Nothing in the world is worth doing, if it lies outside "the reach of an informed understanding and well-directed pursuit." In other words, as Longfellow said, "The talent of success is nothing more than doing what you can do well."

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92. A STITCH IN TIME SAVES NINE

[1. What it means. 2. The habit of procrastination. 3. The golden maxim. 4. Where action may be deferred.]

This proverb contains a counsel of prudence. Timely action very often prevents great loss. Steps taken early mean less labour, better success, less chance of loss or damage. There is a slight rent in your garment ; if you put in a few timely stitches, further mischief may well be prevented. Similarly, if you do not attend to your books in time, when the examination comes you are all at sea ; the mischief is beyond repair.

A small banyan tree emerges from the crevices of a building; uproot it immediately, it will save the house; delay means great loss, perhaps ultimate destruction. A river is cutting into its banks; by prompt action, it may be possible to stop the erosion, but to remain indifferent invites disaster. In small things as in great, in one's household as in one's business, in all circumstances, promptness in action means profit; delay means loss. The admirable Shakespeare says—

> The patient dies while the physician sleeps;
> The orphan pines while the oppressor feeds;
> Justice is feasting while the widow weeps;
> Advice is sporting while infection breeds.

Here you have the whole thing in a nutshell.

But the average man is easy-going and indolent. He seldom likes to do a thing today when he can put it off till tomorrow. That is why the average man is so ordinary. And this habit of not doing a thing promptly, of delaying and postponing, grows from one's early years. A school boy has been set his tasks for his vacation. The work is not pleasant, and so he procrastinates, he postpones, he waits for a time when he has no gossip or games on hand. Ask him why he is delaying, the answer always is, "Oh, I will do it tomorrow." But tomorrow finds him as unready as yesterday, and the work is never done. Or he will say, "I had no time; I had to do this, that and the other thing." This reminds us of the words of Chesterfield to his son: "It is an undoubted truth that the less one has to do, the less one finds time to do it. One yawns, one procrastinates, one can do it when one wills, and so one seldom does it at all." While we are idling, time slips by and opportunities are wasted. Procrastination is a concession to weakness; to give it any countenance is to foster weakness.

Hence we should make up our mind to act promptly and at once. "Never leave till tomorrow what you can do today," was the maxim of that most practical of all men, Benjamin Franklin. We must at all times be well prepared for all things. The shiftless man is always at his wit's end. Hence he seeks every opportunity of postponing his duties, and he paves the road to ruin with intentions that never lead to achievements.

But the capable man takes immediate steps because he is ready at all times. If he has a rent in his garment, he knows where to find needle and thread and scissors to mend it. If he has a difficulty in his text-book, he is ready to tackle it immediately, before it complicates succeeding portions. He is strong-willed, competent and efficient, and is never at a loss.

There is one circumstance where action may be deferred. It is where you find that any action is unnecessary because it is useless. Suppose the garment that is rent is badly worn out ; to mend it today will not end your troubles. In such a case, it is permissible to wait, to consider, and then decide. Hence as a corollary, we may add,—never sacrifice prudence to promptitude. The Roman general Fabius wore out the boyish impetuosity of Hannibal by his patience, and he won at the end. Above all, never do anything in a hurry or passion. What is done in a passion has to be undone at leisure, and the cost will be heavy. Premature action is unwise because something may occur that may make you regret it. It is wise to be cautious. "Look before you leap" is a maxim of wisdom. Barring these two exceptions, the proverb holds good in all cases. Procrastination always leads to loss. Promptitude is the final arbiter of destiny.

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93. PATRIOTISM IS NOT ENOUGH

[1. The origin of the saying. 2. Love of country. 3. When it becomes wrong : (a) when it leads to war ; (b) makes us narrow-minded ; (c) makes us boastful. 4. Its complement.]

It was in the second year of the First Great War (of 1914-18) : the Germans had occupied Belgium. But Edith Cavell, head of the nursing staff of a Brussels hospital, continued her work of humanity. She was accused by the Germans of having helped stray Allied soldiers escape into Holland. She was tried as a spy and condemned to death. On the eve of her execution, the priest, who had tried vainly to save her, administered to her the last religious rites, and to him she said out of the fulness of her heart, "Patriotism is not enough ; I must have no hatred

or bitterness towards anyone." Out of the carnage of war and the inhumanity of violent passions, those noble words will go ringing down the corridors of time, a lesson and a warning to erring humanity.

Patriotism is a noble virtue. The Sanskrit proverb says that your mother and motherland are greater even than heaven. In our country's distress or danger we should be ready to stand by her, to work for her, to lay down our lives for her if need be. Has she not nursed us on her lap, nourished us out of her plenty and sheltered us in her warmth ? Not to love one's country is ingratitude indeed.

But this should not blind us to the fact that patriotism is not everything ; it may not always be the highest duty of a man. A narrow-minded, exclusive patriotism is a positive danger. Nothing is more criminal than the senseless cry of the English poet, "My country, right or wrong." It is this sort of foolish thing that the Englishmen constantly applaud in themselves and condemn in others. "Patriotism has become," says H. G. Wells, "a mere national self-assertion, a sentimentality of flag-cheering with no constructive duties." This is the brand of patriotism that Rabindranath denounced in his lectures on Nationalism.

A bigoted patriotism is a perpetual cause of war. And this patriotism flourishes whenever there is war. Therefore the wise Chinese philosopher, Lao-tze, called it 'a bad and harmful feeling', and 'a stupid doctrine.' World War II began with Hitler's boastful and aggressive patriotism. All wars are born of similar sentiments. George Washington, than whom there cannot be a greater patriot, once wrote to a friend, "A great and lasting war can never be supported on this principle (patriotism) alone." Bernard Shaw said, "You will never have a quiet world till you knock this patriotism out of the human race."

Patriotism often makes us unjust, unfair and ungenerous in our estimate of other people. Every nation, every race has something definite and distinctive to contribute to the cultural heritage of the world. It is foolish to say that any one nation has all the monopoly of God's good gifts. There was a time when our leaders, including Sri Aurobindo, spoke of India's mission of spiritualising the world, and the sentiment

was applauded because it appealed to the patriot in each one of us. But all missionary zeal that draws its inspiration from national self-love is wrong. No nation has a monopoly of the virtues. Patriotism must be sobered by a proper respect for other people's culture.

Above all, whenever we are ready to launch forth in a career of national boastfulness, let us remember Edith Cavell's noble words—"I must have no hatred or bitterness towards any one." It is what Jesus Christ proclaimed from the cross ; it is what Mahatma Gandhi declared from behind prison bars. Patriotism is good, but it must not supersede this feeling of universal love for all humanity. It must not make us indifferent to the growing concept of One World.

The fact is that we often mix up patriotism with mere nationalism. If we could keep this distinction clear, patriotism will never mislead us into vain-glorious boastfulness. A writer once said that, while "patriotism was a lively sense of collective responsibility, nationalism was a silly cock crowing on its own dunghill." Nationalism is a kind of parochialism that shuts the door on the rest of mankind. We know the brand and should keep clear of its evils.

Patriotism does not lie in thinking that one's own country is the best. We must love our own country, but we must not hate any other country or people. The true patriot must respect other countries and be prepared to learn from them, to help them, to co-operate with them. Then gradually patriotism will be superseded by the cult of universal brotherhood.

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94. FAILURES ARE THE PILLARS OF SUCCESS

[1. What it means. 2. What it dies not mean. 3. Why we fail. 4. The challenge of failures. 5. The way to succeed. 6. How failures turn to success. 7. The right attitude to failure.]

The proverb means that success comes through failures. It is meant as an encouragement to those who fail in life. We have got to try again and again in the face of failures. If we fail once, and try again, we will gain experience that

will help us in our second effort. By making use of these experiences we will grow wiser and feel surer. This is the foundation of success. If we build upon the foundation of wisdom and self-confidence, our success will be durable.

But if anyone takes the proverb too literally, and concludes that we have only to fail in order to succeed, that the more we fail the surer will be our success, he is utterly mistaken. The proverb means no such thing. By themselves, failures are nothing but failures, and can have only a damaging effect on life. Every effort should be made not to fail, but no failure should have a depressing effect on us. Rather they should be incentives.

In order to make our failures the pillars of success, it is best to be warned of the causes of failure. The fool often fails because he thinks that success is easy. "Security is mortal's chiefest enemy." We must have confidence, but not conceit. For confidence gives strength ; conceit makes us easy-going. The too wise man may also fail, if he thinks what is easy is difficult. For then he uses more strength than he should. He over-reaches himself, and fails. Many of us fail because we are too nervous. We apprehend failure even before we have entered the fray. We fall out of favour with ourselves, and lose energy and spirit. "There is no defeat, in truth, save from within ; unless you are beaten there, you are bound to win" (*Austin*).

It is only when failures bring out the best in us that they come to have an importance in life. Failures must be a challenge to us to do our best, to try our utmost. We must meet failures in order to overcome them and succeed. In this view failures are an accident,—unpleasant as all accidents are, but they point the way to success. It is not an easy way perhaps, but it is a sure way to success, if we take up the challenge of failure and try to overcome it.

In order to do this we need have to show certain mental qualities. First, we must be persevering. We must try again and again. We must 'rise on the stepping-stones of our dead selves to something greater' than we were. Secondly, we must have courage. We must have the will to victory. There must not be any thought of surrender. We must learn not to know when we are defeated. Once we admit defeat, we are no longer

what we were but something far less. Thirdly, we must be optimists. We must have confidence that, in spite of failures, we will succeed,—if not today, tomorrow or the day after ; if not in this generation, in the next that is coming. We must live not for ourselves but for an end, for an ideal, for a cause. Defeat belongs to a person ; a cause can never die.

There is a heroism even in failure,—if it comes after a sincere struggle. It is good to see a man fail in the hour of victory, or even fail in spite of all efforts. We may vary the words of Tennyson and say,—

> It is better to have fought and lost,
> Than never to have fought at all.

We must be able to look back on our failures with pride—feeling that we have failed greatly. We must also be able to look forward with hope—believing that we shall succeed in spite of failures. That is the proper attitude to failure one should take up.

Failures of course can be depressing and disheartening. When honest efforts end in failure, it is difficult to keep up one's spirit. "There is no fiercer hell," said Keats, "than the failure in a great object." It is then "a salted wound that burns and burns again." The remedy against this is a strong spirit, an indomitable will, an unconquerable soul. Above all, one must meet the challenge of life with close-lipped heroism that knows not despair ; and one must be able to say with Lady Macbeth : "But screw your courage to the sticking place and we will not fail."

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95. DUTY

[1. The right ideal. 2. The golden rule. 3. Why men shirk duty : (a) when it is difficult ; (b) when it is thankless. 4. Dutifulness in life. 5. The right attitude.]

The English Book of Common Prayer asks every man "to do his duty in that state of life to which God has called him." This is an ideal that should always remain uppermost in the human mind. A day is not properly ended until the duties it

brought are discharged. There is no situation in life that has not its duties, its obligations. The great Roman statesman Cicero once said, "No phase of life, whether public or private, can be free from duty." We are, in fact, always pursued by a sense of duty to be done, and it seems to be omnipresent like God Himself. To do our duty brings us the greatest happiness ; not to do it leaves us with a sense of discomfort, if nothing else.

Often when a duty is not done, a man explains that there were so many other things to be done that it was not possible for him to do it. The excuse is poor and inadmissible. No man can be so busy as not to have time for doing a work that has to be done. What is needed is the will to do it. A good rule is to do what is immediately before us. Many people strive for the distant and neglect the immediate. But that is the wrong way. The right way is to do the thing nearest to us, before we run after distant ones. As Carlyle said, "Do that which lies nearest thee, which thou knowest to be a duty. The second duty will always become clearer." Hence one should do one's duty first to one's family ; then to the community ; then to the rest of the world.

Many shirk duty because the path of duty is a thorny path. But it is only cowards who seek ease and comfort and relaxation. The call of duty is to the heroic in our nature. In responding to that call we become heroes ourselves.

Some again seek praise or reward for the performance of a duty. This, however, is not to be thought of. "In doing what we ought," said Saint Augustine, "we deserve no praise, because it is our duty that we do." The only reward we need is the approbation of our own conscience. It is an ignoble mind that needs to be bribed and coaxed into the path of duty. The story of the poor railway man, who saved a passenger train from disaster but refused any reward, should be inscribed in letters of gold. He said that he had done his duty and needed no other reward. This sense of satisfaction, what the poet calls 'inward happiness,' is within reach of each of us. We need not seek for it elsewhere, it is a treasure locked in our bosom. An expectation of reward that is frustrated makes us feel depressed. It robs us of a pleasure that might have been ours, had we realised

that duty is always its own reward. If any reward comes unexpectedly and unsought, the joy of it is all the sweeter.

Another thing to remember is that in doing our duty we may not always give pleasure to others. There are unpleasant duties : when, for example, we have to stand up against social wrongs. "What I must do is all that concerns me, not what other people think" (*Emerson*). In other words, duty has to be done without either seeking rewards from, or the goodwill of others. "To thy own self be true."

"The path of duty is the way to glory," said the poet Tennyson. The sense of duty determines human destiny. If we do our duty each day, we will continually climb upward on the steep ladder of life. Sooner or later, we will find ourselves at the top, and then will come to us the approval of our friends and fellowmen. But, of course, mere desire for fame has been rightly called 'the last infirmity of noble minds, and never should be the incentive to duty ; glory is only the reward of duty loyally done.

There is a loftier consideration. The world has to progress forward on "the ringing grooves of change". The performance of duty by each one of us is the power that moves the world in its forward march. If by doing our duties at home we bring to it peace and happiness, by discharging our duties to our country or community we ensure the same blessings over a larger area.

So let us do our duty with all our heart and soul, not in the expectation of reward, but because it is the fulfilment of our destiny. Sense of duty may make us restless ; may deny us peace ; may fill our days with thankless labour. But if we are not deterred by these and steadily keep to our appointed course, indifferent to praise or blame, unafraid of consequences, we will surely have the supreme satisfaction in the approval of our conscience, which is the sweetest of all rewards, the greatest of all glories. Duty is stern, but the poet calls it "the Godhead's most benignant grace,"—

Nor know we anything so fair
As is the smile upon thy face :
Flowers laugh before thee on their beds,

And fragrance on thy footing treads ;
Thou dost preserve the stars from wrong,
And the most ancient heavens, through thee.
Are fresh and strong.

—*Wordsworth.*

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96. WE LIVE IN DEEDS, NOT YEARS

[1. The true meaning of long life. 2. Life of inaction is death. 3. The amount of work is the measure of life. 4. The need for a proper incentive. 5. The right attitude. 6. The wrong attitude.]

Every one wants a long life.

Enlarge my life with multitude of days
In health, in sickness,—thus the suppliant prays.

But there is no virtue in a long life as such ; no one should desire a long life with an empty record. What is the use of a long life, if it does not help a man to do good work ? Hence it has been rightly said by a poet, "One crowded hour in a glorious life is worth an age without a name." It is not given to man to fix the span of his life, but it is up to him to turn every moment to account. There is a legend that the mother of Achilles, the great hero of Homer's *Iliad*, who was herself a goddess once offered him a choice : whether he would prefer a long and inglorious life or a brief life of dazzling splendour. And without any hesitation Achilles chose the latter. He was right. He has become famous. People talk of him ; poets have sung of him. Surely that is far more desirable than to live unknown a long life of idleness and sloth.

The choice will not, of course, come to us in the form that it came to Achilles. But the choice is always there right before us, and we have to make it every day of our life. Should we be valiant doers of deeds, or ignoble idlers living a life of ease ? No doubt most of us follow the easier path. But the 'primrose way', in Shakespeare's telling image, can lead only to the 'everlasting bonfire'. Even when we are not absolutely given to sloth, we often tie ourselves to a routine and follow it timidly. We are too lazy and too much addicted to the comforts of an

easy life to be bold, adventurous, or original. We forget that this sort of life is akin to death.

Life should be full of action. The shirker always asks—*what* shall I do ? His mind refuses to work because his body wants ease. Else it is true for all times that he who seeks will always find more than enough to do. "Adventures are to the adventurous," said Disraeli. There must always be the will to do ; the work will come of itself.

After all, life is rightly measured by the amount of work that is done. The fact of longevity is of little consequence, if it is only a long story of ill-spent years. What does it matter if a man lives for ninety years, and it is all a story of idleness and wasted opportunities ? Jesus Christ died when he was hardly thirty ; Swami Vivekananda died in his fortieth year ; Napoleon before he was fifty ; Lenin before he was sixty. And yet they have left their impress on human history that few octogenarians can claim.

Hence there can be no doubt that the best part of life is not the number of years we live, but the achievements we gather to our credit. But our capacity for these depends on our having the incentive to work. This incentive is born of idealism ; there must be at the basis of life an ideal for which we find work desirable. That idealism must have some end and object. The achievement of the end must become the be-all and the end-all of life. Therefore it is seen that if we wish to achieve some deeds within the brief span of our life, it is of primary importance to develop an idealism. The more broad-based this idealism is in life, the greater is the inspiration that it draws and derives from humanity. Thus the desire to initiate works of human welfare is the way along which we can find scope for endless work. And if this ideal is pursued with unwearied zeal, life will be crowded with work and will seem longer than the years allotted.

To sum up, man must not make mere longevity his sole end in life. He must always be ready to do as much as he can within the limited period of time that he has at his disposal. The performance of good work, work that is beneficial to

humanity, should be his principal concern. Failure to do this will make his life sterile and unmeaning.

> We live in deeds, not years; in thoughts, not breaths;
> In feelings, not in figures on a dial.
> We should count time by heart-throbs. He most lives
> Who thinks most, feels the noblest, acts the best.
>
> —*Bailey.*

But because deeds are more important than the years we live, it does not follow that we must throw life away in a spirit of bravado. That would be totally wrong. Life is too sweet a gift, too priceless a possession to be despised. Only we are not to love it overmuch. We must not rush to danger for no valid reason, merely to show off our reckless disregard of it. But when duty calls or conscience commands, we must not shirk it for fear of danger. The greatness of a deed depends not on the danger involved, but on the spirit of humanity that it evokes.

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97. SELF-RELIANCE

[1. The self-reliant man. 2. Need for self-reliance. 3. Parent of many virtues. 4. Some examples. 5. Defects to be guarded against.]

One of the greatest virtues that one should try to develop is the habit of self-reliance. By being self-reliant a man has already won a sort of glorious independence. For he depends on his own powers and does not wait to be helped by others. His attitude to life is the heroic attitude. He is a host in himself. Life to him is a great adventure, full of interest and excitement. He never feels dull and dispirited. "Most happy he," said Cicero, "who is entirely self-reliant, and who centres all his requirements in himself." Thrown upon his own resources, he accepts the challenge of life, and develops new virtues, new qualities. He is full of devices, ever ready to take the initiative, always confident of finding a way out of difficulties.

In our country, the lesson of self-reliance is particularly needed. We are by nature fatalistic in our attitude. We tend to depend too much on fate, on chance. Fate is the scape-goat

on whom we place the heavy responsibility of our failures, which we always call misfortunes. This habit of mind destroys the springs of action. But if we have courage, daring and initiative, we may become the masters of our destiny. There are many who make their fortune by their own efforts and then call it fate. They think it is an act of piety, of humility towards God. But even this attitude is not proper. If it is God who has given us strength of body and power of mind, He surely expects us to help ourselves with these and not to be always whining for divine help. It is our duty to develop the gifts that He has given.

Self-reliance is the parent of many virtues. The self-reliant man is patient and persevering. He does not cringe and complain. He does not shirk his responsibilities. He is satisfied with what he can achieve by himself and is always striving after greater success. He does not envy others, nor does he think of begging favours from others. He faces his misfortunes with a quiet courage. Therefore Emerson calls self-reliance 'the essence of heroism', 'the first secret of success'. The self-reliant man feels neither fear nor shame to labour with his own hands. He is always learning new lessons, gathering valuable experience. His example is an inspiration to others, and his achievement is an example.

The great Italian artist, Michelangelo, said, "The promises of the world are for the most part vain phantoms." If we trust in these, we only delude ourselves. At the proper time, they invariably betray us. And even if they do, they only help to underline our weaknesses, and breed in us a feeling of inferiority, a ruinous distrust in ourselves, a pathetic dependence on others. As Bernard Shaw pointed out, "it is easy—terribly easy—to shake a man's faith in himself." And nothing does this more effectively than the habit of relying on others, of expecting the world to help us.

The history of human achievement is indeed a record of man's reliance upon himself. Great heroes, great scientists, great merchants,—they were all self-made men. Babar founded an empire relying on his own strong arm. Benjamin Franklin was born of poor parents who could give him little education, and yet, by relying on his own God-given powers, he made his

name memorable in science and in statesmanship. Michael Faraday began as a book-binder, but rose to be one of the greatest scientists of the world. Vidyasagar was a poor Brahmin's son, but he made himself the most honoured man of his age.

Self-reliance does not mean that one should be proud and conceited about oneself. It should always go hand in hand with a proper feeling of modesty. Another defect to be guarded against is selfishness ;—self-reliance should not make one selfish. A man should act not only for himself, but be ready to lend a helping hand to others. Finally, the self-reliant man should not disdain to accept help from others. If any one comes forward to help him, he should accept it gratefully. It only means that he should not remain waiting for others to come and help him. "There is no dependence that can be sure but dependence upon one's self," said John Gay.

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98. THE DIGNITY OF LABOUR

[1. The attitude of the 'gentleman'. 2. The true dignity of labour. 3. Its importance in human life. 4. How labour came to be despised. 5. The rights of labour. 6. Conclusion.]

"Two men I honour," said Carlyle, "and no third. First the toilworn craftsman that with earth-made implements laboriously conquers the earth and makes it man's. Venerable to me is the hard hand ; crooked, coarse..... Venerable too is the rugged face, all weather-tanned, besoiled, with its rude intelligence." When Carlyle said this, few people had any thought for the labour and none regarded manual labour as particularly dignified. Well-to-do people, educated people, so-called gentlemen would avoid all contact with the toiler. To be able to get one's work done by others was counted as the most valued of gentlemanly privileges. We all know the story of the great Vidyasagar. One day, a well-dressed young man, not finding any porter at a village station, called a Brahmin clad in coarse cloth and offered him a few pice to carry his bag for him. When they reached the destination, the young man offered him

the wages for his labour, and then the Brahmin revealed himself as Vidyasagar himself. It was a lesson which the young man never forgot, nor should we ever do so.

To labour with one's own hand is not only not mean, it has an ennobling influence on character. God has given us hand to work with : let us then use them as long as we are able to. When Rabindranath started his school at Santiniketan, each pupil was required to wash his clothes and utensils and dust his room. But the artificial 'gentlemanliness' of the students forced him to change this rule and to engage servants. How ignoble it is to have to depend on others for what we need for ourselves ! And how much we will gain in self-help, if we attend to our personal needs !

If we realise the place that labour occupies in human life, we will have a readier appreciation of the dignity of labour. Without labour, we would neither have our food, nor any rest. The world is what it is because of the toilsome life led by the workers in fields and factories, within the bowels of the earth and upon the storm-tossed seas. It is truly written in an ancient Jewish book, "Every carpenter and workmaster that laboureth night and day ; the smith also by the anvil ; the potter sitting at his work ; all these trust to his hand, and everyone is wise in his work. Without these a city cannot be inhabited."

But the worker was deprived of the fruits of his labour. He toiled that another might enjoy. He slaved that another might be rich. He was reduced to poverty and kept in chronic want to make continuous work necessary for him. He came to be despised because of his poverty, and with this his work also was despised. In course of time, work ceased to have any dignity, and it was the 'idle rich' who earned social prestige.

Recognition of the worker and his rights has come late and slowly. For all his labour, the worker had for a long time no right except the right to live on bare subsistence wages. In fact, that is the case in India even to-day. But man's attitude is changing. To deprive a man of the fruits of his labour is being recognised as a wrong. The teaching of the socialists has done much to alter men's views as regards labour. One of the earliest of their writers, Henry George, put the case rightly

when he wrote, "For as labour cannot produce without the use of land, the denial of the equal right to the use of land is necessarily the denial of the right of labour to its own produce." The gross injustice of those who would deprive labour not only of dignity, but of reward also, is here admirably stated.

Since then, the world has progressed far. In Russia the workers control the machinery of the Government. In other countries, higher wages and greater comforts are being given to them. They have the right to vote and they sit in Parliament. The want of cheap domestic labour is forcing many social idlers to sweep the floor and wash their clothes with their own hands. Manual labour is no longer despised.

In no country is the dignity of labour more understood than in America, and would end this essay by quoting a characteristic sentence from the speech of one who worked his way from a log cabin to the White House. Said Abraham Lincoln, "If the Almighty had ever meant a set of men that should do all of the eating and none of the work, He would have made them with mouths only and no hand. And if He had meant another class to do all the work and no eating, He would have made them with hands only and no mouth." Limbs are given for use ; to keep them idle is to abuse them. True honour lies in the pride of being able to do one's own job by one's own self.

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99. PEACE HATH HER VICTORIES NO LESS RENOWNED THAN WAR

[1. The victories of war. 2. The victories of peace. 3. Why the latter are more renowned.]

The victories of war !—who does not know these and honour these ? Poets sing their praises ; historians record their glories ; patriots refer to them with pride ; theatres rehearse them in mimic action. Great epics have grown round the deeds of heroes on the field of battle, and even to-day men read of the exploits of Arjun or the wrath of Achilles with wonder and admiration. History recounts proudly, and with a wealth of circumstantial details, the victories won on fields of battle.

Novelists like to weave romances round the glorious exploits of Rana Pratap or of Sivaji, and to invest them with the rich glamour of imagination. We dislike a world-conqueror heartily if he appears in our age, but still we find a strange pleasure in reading of the attempts of an Alexander or a Napoleon, a Kubla Khan or an Osman to found empires stretching to the ends of the earth.

Yet in our reflective moments, we attach greater importance to the victories of peace. Battles are like flashes of lightning —dazzling, blinding, brilliant, but momentary ; and they leave only a bright trail of memory. But a time of peace has the steady radiance of the sun or the tender glow of the moon. Peace-time deeds might not startle or dazzle us, but they throw upon the mind a soothing influence. Civilisation which we prize is the slow achievement of workers in peace-time. Science and poetry, religion and philosophy—they are creations of times of peace. It is in the peaceful atmosphere of courts and universities and monasteries that Plato expounded his philosophy, Kalidasa composed his melodious verses, Raphael worked at his glorious paintings, Einstein developed his theory of Relativity, Rabindranath wrote his inspiring poetry. The phenomenal cultural progress of the nineteenth century was due to the long period of peace that Europe then enjoyed. Really speaking, from 1815 to 1914 Europe was not greatly disturbed by wars,—and look at the splendid achievements of that epoch. We are building to-day on the sure foundations then laid. The conquest of the Air by the invention of the aeroplane, the annihilation of Space and Time by the discoveries in electricity, the victories over those germs and viruses that had spelt death so long for mankind, studies in the mysteries of the atom—to mention only a few of man's victories over matter :—are these victories in any way less glorious than the victories won by great conquerors on the fields of Panipat or of Waterloo ? We remember Asoka not for his conquest of Kalinga, but for the message of peace that conquered the minds of men at home and abroad. We honour Akbar not for his military victories, but for his noble attempt to weld together the jarring sects of India in bonds of amity. Elizabeth's greatness is more due to the poetry and drama that she inspired than the Armada that she dispersed.

The modern world affords larger opportunities for using times of peace to extend man's powers over the hostile forces of nature. To-day India, Soviet Russia and People's China realise this more than ever, and so they are more eager to conquer Nature than Man. They have shown that rivers can be turned into chains of lakes, or reversed if need be ; that plains can be afforested, and deserts reclaimed. If there is world-peace, progress may be possible on a world-wide scale. To-day the war-hysteria in the West prevents the use of atomic energy for increasing human happiness. But if there is peace, the world will be transformed for the benefit of humanity by the application of Atomic power. The peace-time application of science will bring in an age more glorious than that which we reach through the destruction of man's home, happiness and life.

The victories of peace are won in the laboratory of the scientist, in the closet of the scholar, in the cabinet of the statesman, on the pulpit of the preacher. All honour certainly goes to the heroes of the fields of war, but let us worship the greater heroes who work for humanity's good ;—not for wealth, not for applause, not for power, but for the love of common humanity. Herein they show themselves children of God in a real sense. And let us remember that these are the victories that Asia has always cherished—the Buddha triumphing over evil by non-violence ; Chaitanya conquering hatred by love ; Christ dying on the cross to expiate for the sins of man ; Gandhi sacrificing his life for the ideal of love that he held most dear.

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100. OBEDIENCE

[1. The need for obeying. 2. Its influence on character. 3. Whom to obey : (a) parents and teachers, (b) rules of an organisation. 4. The virtues of obedience. 5. When it is unpleasant. 6. Obey your conscience.]

Men live together in society in harmony with each other. There are so many different types of men that to live at peace means that each must give up something for the sake of the

others and for the sake of the common good. One of the things that we must give up is our tendency to do as we like. We must in some matters, agree to do what some one else tells us to do. In other words, we must obey somebody. That is the lesson of civilisation. To refuse to obey is the way to anarchy and barbarism. "Obedience is heaven's first law."

Obedience is a spiritual discipline. It trains the mind. It builds up character. It teaches self-restraint. It eliminates obstinate selfishness. It gives to character a moral foundation. It is the basis of discipline. It is the parent of harmony and peace. Therefore has it been said that he who does not know how to obey does not know how to command.

But oftentimes the question is raised—whom should we obey ? Our first duty, of course, is to obey our parents. They live and move and have their being for the sake of our welfare. In their case, obedience is worship. And by disciplining our rebellious wills to their selfless control, we prepare ourselves for doing our higher duties in society.

Next we should obey the rules of any organisation that we join. Are we on the playground ? Let us obey our captain. Are we members of a club ? Let us abide by the rules of the club. Have we joined a school ? Let us conform to the rules of that school and obey the teachers who are there for our instruction. In a State we are compelled to obey laws for fear of punishment. But of far greater value to our spiritual life is this voluntary obedience to men and institutions out of love, reverence, or a sense of duty.

As to the virtues of obedience, there are many. Let us recall the words of the great Cicero : "The man who commands efficiently must have obeyed others in the past ; and the man who obeys dutifully is worthy of being some day a commander." And Emerson says, "Obedience alone gives the right to command." And why ? because by having learnt to obey one has learnt the virtues of gentleness, of feeling for others, or knowing what to command and what not to command. Therefore it should be the universal rule to recruit the captain of the morrow from the soldiers of to-day.

Obedience often becomes extremely unpleasant because we may have to obey against our will. Therefore the ancient Greek and Roman philosophers taught that we must regard our individual wills as part of the divine will, and our individual selves as part of the divine order. The modern philosopher regards human beings as instruments of the social will, but it comes to the same thing : man has to subordinate his crude self-will to the discipline of a social order. So we have to learn to subordinate our wills to the superior in command for the time being, without demur or discontent.

Finally, we must say something about the highest kind of obedience—that to one's conscience. From our earliest days we should teach ourselves to listen to the still soft voice of conscience that is within us. Conscience is the unerring guide and guardian that in the words of the poet,

> From vain temptations dost set free
> And calm'st the weary strife of frail humanity.

In following our conscience it may often be necessary to disobey authority in whomsoever it might be vested. In such cases, disobedience to constituted authority is no longer a crime, it becomes the highest virtue. That is the way to greatness.

> What conscience dictates to be done,
> Or warns me not to do ;
> This teach me more than hell to shun ;
> That more than Heaven pursue.

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101. HABIT IS SECOND NATURE

[1. "Habit is no trifle". 2. How to prevent evil habits. 3. Character—a bundle of habits. 4. Cultivate desirable habits. 5. But one must not be slave of any habit, good or bad. 6. Judgement must control habit.]

Aristotle, that most practical and clear-sighted of philosophers, says in his *Rhetoric*, "That which has become habitual, becomes as it were a part of our nature ; in fact, habit is something like nature ; for the difference between 'often' and 'always'

is not great ; and nature belongs to the idea of 'always'." That is, what we do *often* to-day, we will soon begin to do *always* tomorrow, and thus the habit will become a part of our natural self. Hence when Aristotle's teacher, the great Plato, once scolded a child for gambling with nuts, the child replied, "You are scolding me for a trifle." To this Plato gravely said, "Habit is no trifle." For habit, whether good or bad, is the basis of character, and a man is regarded by society according to his habits and dispositions.

This is the reason why we should be very careful about our habits. Some are in the habit of forgetting to do things or of mislaying things. Some have a habit of being unable to remain still ; some of being unable to attend to anything. Once a habit is formed, we are practically at its mercy. Whenever we catch ourselves doing something again and again, we should recollect ourselves and judge whether it is good for us or not, whether we should allow a disposition to harden into habit. "Habit is overcome by habit." Eternal vigilance over our habits is the price we must pay for acquiring a steady character.

For character is nothing but a bundle of habits. Habit, when it hardens, becomes the substance of character. To quote Aristotle again, "men acquire a particular quality by constantly acting in a particular way." And with pointed logic an English writer says, "Sow an act, and you reap a habit ; sow a habit, and you reap a character ; sow a character, and you reap a destiny." Excellent habits render the most difficult task easy to perform.

The best way, therefore, of building up character is to create desirable habits. You should cultivate only the habits that you desire should master you, and your character will be formed according to your wishes. The earliest seeds of habit are, of course, sown by the child's tendency of imitating his elders. Therefore it is important that grown-up people should be particularly careful of their behaviour before little children. The influence of companions is also very great ; for association is the gateway through which many of our habits enter. This is the reason why choice of companions is all-important in life.

But man should not allow even good habits to take the place of his free and rational will. The highest purpose of existence is to be able to decide on a line of action with due regard to circumstances. In other words, habits should not make us machines. Habit, says O. W. Holmes, "is a confession of failure in the highest function of being, which involves a perpetual self-determination, in full view of all existing circumstances." It means a surrender of judgment, of rational will. Let us be warned by a well-known story : A soldier was going with a dish of food when a mischievous urchin cried "Attention !" The soldier automatically dropped his dish and stood at attention. This sort of automatism is a negation of man's higher privilege —his power to act upon thought. "Habit rules the unreflecting herd" (*Wordsworth*).

Therefore habits should be limited to routine activities where they are useful, but we must draw the line at that. They must not paralyse thought and the power of judgment. In the matter of leaving our bed and going to sleep and arranging our day according to routine, it pays to follow a settled course of habit. But in the higher things of life, in making decisions, in operating our will, what is needed is not a settled habit, but the rational exercise of one's free will.

Let us, therefore, without losing our independence, develop habits of punctuality, courtesy, truthfulness, obedience, and charity. In other words, let us practise the virtues necessary for living a good life, as a matter of habit. Let us be able to say with the Roman Sallust, "For me who has spent my whole life in the practice of virtue, right conduct has become a habit."

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102. ROME WAS NOT BUILT IN A DAY

[1. Its meaning. 2. Some illustrations. 3. The effort to do great things. 4. Contentment with inferior results. 5. Haste makes waste.]

So said an Italian poet of the sixteenth century, Pietro Manzolli ; and so say we in the twentieth century, and so will our children say generations after. It needs years of patient unremitting labour to complete anything great. In other words,

patience and perseverance in the face of repeated failures can do everything. It is the indolent who say of a thing that it cannot be done.

Look at the things that we have done by patient work. Every scientific invention is the record of devoted labour continued from day to day, and often for years together. Every social organisation is the result of years of continuous efforts at innovation and adaptation. Even the biggest plans can succeed, if we are determined to go through with them. When Lenin told H. G. Wells of his scheme of electrifying the Ukraine, the great novelist and thinker was frankly sceptical, but it was done. That success has been an inspiration to us in the execution of our ambitious multi-purpose schemes. One of the greatest achievements of human skill and effort was the construction of a bridge across the river *Padma,* for long the despair of engineers. The great land-discoveries tell us the same story. What futile efforts were made by European navigators to reach India by an Arctic route, by crossing the Atlantic, by circumnavigating the world, till at last Vasco-da Gama succeeded by rounding the Cape of Good Hope. How many attempts had failed before Tenzing and Hillary conquered the Everest. So is it in our political and social life. No nation has gained freedom without repeated efforts and repeated failures. Great discoveries, great achievements, all need long years of effort. Everything that is worth doing, whether it is the building of a great city or the construction of a great work of architecture or an invention of science, requires hard labour continued from day to day till success is achieved.

The call to do the difficult comes to man every day in his life in great things as in small. He who refuses to answer the call is unworthy of a place in this world. The little boy is working at his sums and cannot get them right ; it should be impressed on him that it is his duty to get them right and there is no escape for him. The little girl at her needle-work drops her stitches and tosses her head in impatience, ready to give it up ; but she should be taught that she has to do it properly, however taxing it might be. That is how the foundations of future achievements should be laid.

But it may be said—Rome might not have been built in a day or a year, but still we can put together some buildings and a few passable roads, and that will serve us for a city. In other words, why go in for best ? Will not the second best do as well ? No, it will not. There is no compromise between the best and the second best. It is better to fail in attempting to achieve the best rather than remain sttisfied with a make-shift compromise.

Ah, but a man's reach should exceed his grasp,
Or what's heaven for ?

That is the spirit that leads to high endeavour. The spirit of mediocrity is always opposed even to moderate success. The motto of life should be—aim high and work hard ; you are sure to reach the summits of success.

"Haste makes waste," runs the old English proverb. It sums up (as most proverbs do) priceless wisdom. Haste is always the parent of failure, and failures prevent fruition or fulfilment. A great Englishman when he saw too much hurry in doing anything, used to say, "Stay a while that we may make an end the sooner." In the long run, it is steady application that is quicker than urgency and hurry. In one of his tales, the poet Chaucer wrote :

There is no workman whatsoever he be,
That may work both well and hastily.

These are words of commonsense. The slow and the steady always win the race. It is neither the lazy and the indolent, nor the impatient busy man who can build up great achievements.

The heights by great men reached and kept
Were not attained by sudden flight ;
But they, while their companions slept,
Were toiling upwards in the night.

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103. ACT, ACT IN THE LIVING PRESENT

[1. What it means. 2. Why it is a good advice. 3. How to act. 4. The true measure of human greatness. 5. What it ensures. 6. The present and the future.]

The poet Longfellow preached this doctrine with a fine emphasis on its importance. He asks us not to trust the future, however pleasant ; he advises us to forget the past that has ceased to be an active force in life. He impresses upon us the need for working in the present, for the present alone is alive and teeming with possibilities.

The advice is good. We often shed unavailing tears for our past mistakes. We often feel unduly elated by our future prospects. Both attitudes are wrong. For the one brings depression and so destroys the will to action. And the other attitude induces self-satisfaction and relaxes the urge to endeavour. What is wanted is to be up and doing, and not to while away the precious moments in vain fears and idle hopes.

Yes, we have to concentrate on the present, for the present is something alive. It is immediately before us. And it belongs to us in a vital sense. It places before us real problems. There is nothing imaginary or prospective about it. Every moment we are up against unforeseen difficulties, unexpected obstacles, or, perhaps, the hostility of interested people. We have to take a measure of these and calculate their strength. These are the living realities of life. We should gird up our loins and grapple with these immediate problems of life boldly and vigorously.

The poet not only tells us to act in the living present, but he indicates to us how it might be done. We must bury the dead past ; we must refuse to be tempted by the alluring visions of a colourful future. We must stand up with a bold heart, refusing to be depressed. And we can be bold if we know that God is overhead ; He will help us if we help ourselves. Reliance on God is not counselled as an excuse for inactivity, but only in order to create a feeling of confidence. In case a weak man's heart is not bold enough, he may derive strength from the feeling that God is behind him in all that he does.

This gospel of work is most essential for us. Man's life in this world lays on him certain duties and responsibilities. The shirker will try to avoid them. He will postpone, he will delay, he will temporize. But whenever we feel this temptation to postpone or temporize, these ringing words of the poet will come to us as a corrective and an inspiration.

The greatness of a man is measured by the amount of work that he does. It has been truly said, "We live in deeds, not in years." And to do the maximum work, it is necessary to fill every moment of the immediate present with "some work of noble note".

To act in the living present has other advantages. It makes for steady and continuous work. Let us remember that "the heights of greatness were never reached by sudden flight." It involved long, laborious and patient work from day to day. If, therefore, we waste our time thinking of our past and our future and allowing the present to slip by with nothing done, we may get a momentary escape from unpleasant work, but it will not win us the noble goal.

But to act in the living present does not mean to ignore the past or to be blind to the future. The lessons of the past have a timeless value for future guidance. And without a consciousness of the future, the present may become like a blind lane. Johnson used to say that the future is purchased with the present.

> The future works our great man's purpose,
> The present is enough for common souls,
> Who, never looking forward, are indeed
> Mere clay, wherein the footprints of the age
> Are petrified for ever.

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104. THE VALUE OF DISCIPLINE

[1. What it means. 2. Why discipline is necessary : (a) in one's moral life ; (b) in one's intellectual life ; (c) in one's spiritual life. 3. The right attitude. 4. The unpleasantness of discipline.]

Discipline means the training of the mind so as to make it accept willingly the control of rules or orders. It is a valuable lesson to learn,—in many ways the most valuable that one can learn. The great nations of the world attained greatness by subjecting themselves to the most rigorous discipline. The ancient Hindus as well as the ancient Spartans insisted on the need of leading a controlled life. They knew that without strict control man's energies often go to waste in useless, undirected efforts.

Discipline is necessary in the first place for one's moral life. Self-indulgence is a natural temptation. Our senses crave easy satisfaction. But if we give way to this craving, we will in course of time think of nothing but this. It is the easier path,—(the path of pleasures is strewn with flowers),—but it leads to misery in the long run. Therefore we must keep our passions under the strictest control. We can do this in two ways. First, we must accept a noble ideal. Pursuit of an ideal will remove from the mind the longing for personal pleasure. Man is greater than all animals because man is ready to sacrifice all the pleasures of life for a noble cause. Secondly, we must accept the guidance of our chosen leaders. In every organised effort, where many take part, there must be one person in command. To submit to the orders of this leader is no shame ; rather it is the noblest virtue. At school we must submit to the discipline of the teacher ; on the playground, of the captain ; at home, of our superiors. Whenever we are inclined to rebel against this discipline, we should remember, "He alone can command who knows how to obey."

Discipline is equally necessary in our intellectual life. The intellect must function under the strictest control, if it is to do any real work. For example, if a man reads a few pages of one book today and of another on the morrow, if he is unable to fix his attention on any one topic till it is mastered, he will not learn

anything. But the man who accepts discipline in his intellectual pursuits is sure to achieve "some work of noble note."

Discipline is necessary in our spiritual life. If we admit the existence of an immortal soul, we must recognise the activity and development of this soul. The spiritual activity must be guided according to a system. This is religion ; this is the meaning of ascetic self-denial in the pursuit of God.

No great work can be done without a strong sense of discipline. For the soldiers who march to the battle-field, "their's not to reason why ; their's not to make reply ; their's but to do and die." For the young man who responds to the call of the country there is the supreme need of subordinating his own impulses and desires to the direction of some higher body. For the student there must be respect for discipline imposed upon him by his school. This is not pleasant ; often it is extremely irritating ; but to be disciplined is always to be on the way to success. It develops our higher virtues, our higher nature. Self-control, obedience, single-minded devotion to duty, the capacity for self-sacrifice—these are the virtues fostered by a sense of discipline. Can there be anything higher than these ?

Discipline is not slavery. It has a higher object in view. Slavery is blind subservience to the master's will. The slave is not expected to know why he is to act in a particular way. But this is against the spirit of discipline, for true discipline lies in a conscious subordination of self to the achievement of some higher purpose.

Hence discipline must not be mechanical, for man is not a machine. It cannot mean the negation of independent judgment. It must be based on understanding, on intelligent acceptance. No man has the right to demand blind submission to authority, nor should one forego the privilege of being guided by one's own conscience.

To accept discipline is by no means very pleasant. It means a surrender of personality that is irksome to the strong-willed. It involves foregoing of personal desires that is often extremely annoying. But it is unpleasant if we think only of our own self. If we place before us something higher than mere self,

discipline will not only be willingly but cheerfully accepted. We unconsciously become heroes in our own estimation. It has an uplifting effect on character.

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105. UNEASY LIES THE HEAD THAT WEARS A CROWN

[1. The meaning of the proverb. 2. Why it is so. 3. The remedy.]

There are some who take this proverb too literally. They say that crowned kings lead an uneasy life because they are surrounded by constant dangers. They speak of Ramchandra and Yudhisthira, of Napoleon and Kaiser Wilhelm, and so on. But this is a wrong interpretation of the proverb. It really means that those who have power and responsibility lead an uneasy life. All the wealth and comfort enjoyed by a man having power and responsibility cannot bring peace to him.

A crown
Golden in show, is but a wreath of thorns,
Brings dangers, troubles, cares, and
Sleepless nights.

And another poet said : "The royal crown cures not the king's headache."

It is not difficult to understand why it is so. Power and responsibility are disturbers of peace, but they are more so when he who has them stands alone,—when there is none to share his troubles. The dictator—whether he sits on the throne or lords it over in his home—can never know rest. This is mainly because he takes too much on himself. He monopolises all power, and tries to look after everything. But a man's capacity—no matter how big he is—is limited. If he takes everything upon himself, he will have to divide his mind and energies everywhere. That is enough to make any one uneasy. Not only so, he becomes suspicious and doubtful of everyone. This is the penalty of dictatorship. Again, if he is conscientious, his troubles increase. He works hard to do his duties, but he is always dissatisfied

because he thinks he has not done enough. To feel that he is personally accountable for all that he does is always a most uneasy sensation.

Then are we to shun responsibility ? Should we give up all powers and retire from the duties of life ? By no means. But we must try to take things easily—even our responsibilities. That it can be done is the experience of many. In the first place, we must learn to share power and responsibilities. What is difficult to bear all by oneself becomes comparatively easy when there are others to share the burden and thus help lighten it. The dictatorial attitude is always fatal to mental peace.

Secondly, it is good to work under a taskmaster to whom one feels accountable. Even when one has no human taskmaster, one falls back upon the idea of God : "All men," said Carlyle, "if they work not as in the great taskmaster's eye, will work wrong, and work unhappily for themselves and for you." But far better it is to work under the eye of one's own conscience :

> Nor know we anything so fair
> As is the smile upon thy face.

Thirdly, some amount of humility helps to relieve the mental uneasiness of one 'who wears a crown', who exercises power and responsibility. A man who thinks less of what others owe to him than of what he owes to them is spared much unpleasantness and bitterness.

Yet, when all is said and done, it remains true that the man in power must have some uneasiness that he cannot avoid. He has to be always thoughtful and serious. He cannot afford to take life lightly. The selfish man should perhaps be the least unhappy. But that is not true because everyone avoids him ; he has none to come forward to share his troubles. If power involves isolation, uneasiness becomes unavoidable.

So Shakespeare's words, "Uneasy lies the head that wears a crown," are true in more than the literal sense. Let us not avoid power and responsibility ; let us accept them as a kind of sacred trust and fulfil the obligation they lay on us in a spirit of humility and selflessness.

106. "LIVES OF GREAT MEN ALL REMIND US, WE CAN MAKE OUR LIVES SUBLIME"

[1. The study of biography,—its object. 2. Inspiring examples. 3. Its moral value. 4. It points to greatness. 5. Conclusion.]

The study of biography is a pleasant occupation. Particularly, if it happens to be the life of a great man, a hero, it is even more delightful than reading a novel. For we read fiction, knowing all the time that it is a work of imagination. But to read the life of a great man is to read things that have actually happened. And then there is the thought,—if these have actually happened, why may not they happen again, *and* why not in my own life ?

This indeed is a splendid thought, and ennobling idea. Biography acts as an inspiration to achievement. We read how the young Disraeli was laughed down in Parliament with cat-calls and jeers, and how he shouted at those rowdies : "The time will come when you will hear me"; and how in less than ten years that time did come. We read how from a petty provincial lawyer Abraham Lincoln rose to be the President of U.S.A., by dint of his integrity, idealism and moral earnestness. We read how the great Vidyasagar raised himself from poverty to eminence by his iron will and high character. We read how Lenin, realising the futility of mere terrorism, created out of his studies in Marxism the great Communist Party, and set himself to pioneer the greatest experiment in human regeneration. These fill us with inspiration. They tell us that we also can make ourselves great and famous, if we have character, idealism, perseverance, and courage.

Thus the study of biography has a moral value. It is a moral influence. Rightly read, it may be the greatest force in one's life. For emulation, which means the desire to imitate and excel, is a universal attribute. The child copies his elders, the schoolboy imitates some hero, perhaps in the world of sports. The young man emulates the successful man of the world. If in the hands of young boys and girls we place the lives of great men, then instead of imitating flashy mediocrity, they may select the

virtues of the great, and thus may acquire in course of time real greatness.

But, it will be said, great men are often men of genius. Can genius be imitated or copied ? Perhaps not. Yet one of the greatest men of genius, Carlyle, asserted that "genius was nothing but the transcendent capacity for taking pains." It needs only a strong will-power to acquire this capacity. Hence even a man of genius can be emulated, if his life inspires in us the will to do so. The question however is irrelevant. If we want to be great, we must aim high ;—the higher the better. As one of the greatest seers of human life, Robert Browning, said :

> The aim, if reached or not, makes great the life.
> Try to be Shakespeare ; leave the rest to fate.

A noble failure will be remembered longer than ignoble success. The man who piles a huge fortune will be soon forgotten. But the man who fails in a great endeavour will be remembered by mankind in spite of all his failures. Who will remember your merchants and millionaires in spite of all their wealth ? But Chittaranjan Das, who gave his all for a great cause, even though he did not succeed, will live for ever in the memory of a grateful people.

We are marching forward, widening every moment the circle of human achievements, out-distancing every day the land-marks set up by our predecessors. The lives of great men tell us of the progress achieved in the different fields of life from time to time. We are carried forward and we are inspired by the urge to go further and yet further. We learn not only what things have been achieved, but how they have been achieved. Hence Carlyle says that true history is but the biographies of great men. There lies the importance of the study of biography.

And so to try to follow the ideal set by a noble life is in itself an inspiring mission in life.

107. LIFE IS EARNEST, LIFE IS REAL

[1. A protest against Mayabad. 2. The reality of life. 3. How the conception influences us. 4. Its implications. 5. Conclusion.]

In the West an ancient philosopher was paraphrased as having said—eat, drink, and be merry, for tomorrow we may die. A Hindu philosopher also counselled enioyment of the present, since the future is uncertain and even gloomy. Others counsel escape from the realities of life, since this life is only a *maya* or an illusion. Against this attitude the poet in this well-known line enters a strong protest. He tells us that life is a serious business, it is something real, something that is not the mere shadow of a dream.

That life is real is such an obvious fact that it seems strange anyone should try to deny it. We cannot explain away the facts of our existence : they are only too true. We feel this reality in our sensations, in our appetites, in our aspirations, in our joys and sorrows. Life may be pleasant or unpleasant—that depends on many factors ; but we feel its reality in the very fact of being alive from moment to moment.

Once we recognise its reality and cease from our efforts to explain it away with the help of philosophy, our whole attitude to it will change. For then we have got to find a purpose and a meaning in life, and to shape our lives accordingly. We will have to act with an object and towards that object.

What that aim and object are will be interpreted differently according to our differences in temperament. Those who are helplessly tied to modern society with its divided aims, may be inclined to look upon life as nothing better than a "long headache in a noisy street". But those who study the actual conditions of life and the limitations that those conditions impose on us and our efforts, will recognise that the supreme business of life is to change the conditions whenever we find them cramping our efforts, and thus win us freedom from our limitations. This may mean a revolutionary break with the past, if the past seeks only, as Rabindranath Tagore said, "to hypnotise the future". It may mean applying ourselves with

patience to the gradual removal of wasting conditions,—a slow evolutionary process towards perfection. It may mean devising new ways of solving the problems of life.

There are those who believe that since death is the end of life, "why should life all labour be ?" We may occasionally need escape from reality, but it will never do to forget that life must be lived on its own terms, and it is not for us to dictate those terms. It is a fact that every normal individual, who has common humanity in him, must feel that in the face of human sufferings and human miseries, it is his duty to do his best to improve the conditions of human life and to diminish its sufferings and miseries. This response to human sufferings is real, and the attitude that makes one ignore these must be considered unreal and perverted. Buddha was led by the sight of these to renounce his kingdom so as to be able to devote himself more fully to the task of redressing human suffering. He brought the touch of healing to an afflicted world. He taught a practical way of life based on the human heart and its natural response to the problems and sufferings that have been with us since the world began. It is by an acceptance of life with a sense of mission that we can each help to make the world a better and happier place than we found it.

Hence we must read in the words of the poet both an advice and a warning. The warning is that we must not waste our life as if it were of no consequence to anybody, as if life is ours to do with it as we like. The advice is that we have to regard life as something real and serious, and live our life in this spirit. We cannot do better than end with the wise words of the Roman poet Horace : "He who postpones the hour of living rightly is like the rustic who waits for the river to run out before he crosses, yet on it glides and glides for ever."

108. THE SORROWS AND JOYS OF LIFE

[1. The sorrows of life. 2. The attitude of religions : should we deny life? 3. The poet's attitude. 4. Importance of the right attitude.]

Life, to most of us, is a succession of sorrows punctuated with glimpses of joy. This may sound rather melancholy, but even Shakespeare through the mouth of one of his immortal creations speaks of "the oppressor's wrong, the proud man's contumely, the pangs of despised love, the law's delay, the insolence of office, and the spurns that patient merit of the unworthy takes."—The mere enumeration is sufficiently depressing to justify the pessimists in all their doleful complaints.

The tragedy is all the greater when we reflect that this seems to be the universal destiny of humanity. As we recite the lines of Shakespeare just quoted, they find a sympathetic echo in our own lives. And there appears to be no escape from this tragic destiny. This is what gives strength to religions. Man vainly hopes to find in religion and God the relief that life denies. And almost all religions have a similar prescription. The Christian tells us to give up our worldly belongings, and even if we lose the kingdom of the earth, we will gain the kingdom of Heaven. The Moslem tells us to resign ourselves to our *kismet* and perform the daily prayers, and the gates of paradise, with all the joys we contemplate on earth, will open wide to welcome us to eternal happiness. The Hindu would have us perform our duties without attachment and without any expectation, and one day we will be released from the bondage of birth and rebirth. The Buddhist points to us the Eightfold Path that will help us to attain *Nirvan,* which means extinction of all those desires that make life so dear to us. And so we have the strange paradox of religion that in order to win life, we must deny life.

But really few want to get rid of the sorrows of life by getting rid of joy itself. Some will say that the remedy is worse than the disease. But we will say that the remedy has been proved impracticable, since the thousands of years of preaching it has not brought man any nearer to this way of

overcoming sorrows. All that man does is to praise the ideal and pay lip-deep homage to those who have denied life, and then continue the good old way of making the best of a bad world by enjoying his fortune while it lasted, and then suffering his sorrows without complaint.

The philosopher may deny life but the poet is there to sing of the beauty and blessedness of life. His message comes to us refreshingly,—"Salvation through renunciation, —no, that is not for me", and he tells us of "the joys in the widest commonalty spread". "Life is sweet, brother," says the whimsical author of *Lavengro* ; "there's night and day, brother, both sweet things ; sun, moon, and stars, all sweet things ; there's likewise a wind on the heath. Life is very sweet, brother ; who would wish to die ?" As a matter of fact, if life had not its plentiful store of joys,—love of mankind, beauty of the world, the satisfaction of doing good, the hope of success,—man would have long ago given up the effort to live as a hopeless business. Our joys indeed more than counterbalance the sorrows that the pessimists exaggerate. We prefer to be with the poets rather than with the pessimists. Every moment of our existence has something to bring us, some prospect of joy, some chance of happiness, some fulfilment of our hopes. Why should we speak of sorrows more than of joys ?

Whether life is fuller of joys than of sorrows, or the reverse, depends on the mental attitude that we adopt. The professional man of religion is not the safest guide, since religion can flourish only if men be persuaded that life is full of miseries. The burden of sufferings would be unbearable, if they are not constantly relieved by joys. In his heart of hearts, every man believes that sorrow is transient and might be overcome. It might be overcome by removing the material causes that bring sorrow,—want and sickness and the restrictions on our freedom to fulfil our destiny. The triumphs of modern science are making the chances for a happier state of life brighter than ever. It might be overcome also by a proper mental attitude. We must face our troubles with the conviction of victory. Not escape but struggle must be our watchword. Above all, we must go all out, with courage and faith, to meet the challenge of circumstances.

Sorrows are all in the day's work and if we miss nothing of their bitter savour, we shall learn the great lesson

> That joy cannot come
> Unless it be earned ;

and

> For a happier lot
> Than God giveth me
> It never hath been
> Nor ever shall be.

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109. THE EVILS OF POVERTY

[1. Praise of poverty is wrong. 2. What poverty really is. 3. The temptations of poverty. 4. Is poverty compatible with high thinking. 5. The curse of poverty. 6. Conclusion.]

Poverty has been extolled by poets, prescribed by saints, and welcomed by philosophers. Again and again we have heard it said that the poor are blessed, for they are free from the cares of riches, free from the temptations of wealth ; they live plainly but their mind contemplates noble thoughts. When one hears wise people wax lyrical over all the blessings of poverty, one begins to wonder whether these good people know what poverty really means, or are simply carried away by an abstract imagination.

And that leads us to examine seriously what poverty really means. It is something very much less than competence. It is want,—naked, unrelieved want. It means want of food for a growing family, want of clothes in the season of cold, want of a shelter against the inclemencies of weather, want of medical help in sickness and disease. Who but a hypocrite or a self-deluded fool will say that such a life of want is a blessing ? It is time that people gave up such nonsensical views.

It is said that poverty has no temptation to vice. On the contrary, poverty is one long temptation to crimes of all kinds. The jail records will show that more people have committed

crimes under the pressure of poverty than under any other circumstances. The crimes of poverty are avoidable crimes,—for which society is in fact more to blame than the individual.

It is said that the poor man, who is free from the distractions of wealth, is able to devote himself to high thoughts, and the example is quoted of the estimable old Brahmin gentleman who was satisfied with soup made of tamarind leaves. Legends have a halo of romance that gives them a kind of fascination. But they are legends all the same. Personally one hardly remembers a single instance of contented poverty ; for if a really poor man is contented with an ailing wife and hungry children —all going down the road to extinction at the rate of sixty minutes per hour,—then he must be something very much less than a man. If he takes shelter under philosophy, he is a brute ; if he is stolid through sheer helplessness, he is turned into stone.

Poverty is a curse, let there be no mistake about that. The society that contemplates poverty with equanimity has lost the power of feeling ; it is on the downward path to decadence. The contrast between wealth and poverty becomes glaring through their very incongruity. When people contemplate the dazzling splendour of the rich man's home, he comes to acquire a sort of unspoken contempt for the drab ugliness of the poor man's cottage. Then poverty becomes an evil, and the poor man is cold-shouldered or shunned. That is why the poor move about furtively, apologetically, almost ashamed to push themselves into the notice of their more fortunate brethren.

Comparative poverty is one thing and genuine poverty is another. The man comparatively poor has hope of being not so-poor ; it gives him the energy to struggle, the zest for action. But the genuinely poor man is in a pitiable condition. He does not know what to do or to whom to turn. Social conditions are against him. He loses human dignity and self-respect. He borrows and begs and steals, and then finds release in death.

Poverty is the curse of a capitalist society where man has reverted to the law of the jungle—kill or be killed. No one cares whether the poor die of starvation or disease or self-slaughter. While they live, they are drudges who help to fill

the pockets of the rich. Therefore every thoughtful man to-day curses this system of capitalism that gives rise to poverty, and thinks of ways and means of ending it. There was a time when the delusive maxims of religion threw over poverty a glamour of holiness and made men view it with toleration. But as capitalism increases the gulf between the rich and the poor, the ugliness of poverty becomes too palpable to be passed over. Once it was supposed that poverty could, in the Gandhian way, be made "to die of a rose in aromatic pain". But Gandhism in action has shown how easy it is even for saintly men to succumb to wealth. And so the question grows more and more momentous and the answer is writ large in the pages of recent history.

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110. THE NECESSITY FOR CHANGE

[1. The fear of change. 2. The need for change : (a) to prevent the evils of stagnation ; (b) a response to changing conditions of life. 3. How to accept 'changes'.]

Change is the law of life. Stagnation is death. Carlyle said, "To-day is not yesterday ; we ourselves change ; how can our Works and Thoughts, if they are always to be the fittest, continue always the same ? Change indeed is painful, yet needful." That is the great lesson we learn from history. And yet man does not really learn the lesson. He dislikes change and likes to cling to the old order and to oppose the new. He is afraid of change. He is nervous lest he finds his security gone, the stability of his life endangered. Change therefore comes, inevitably but not easily, not without opposition ; it has to establish itself against the interests of the existing order. In many cases this is simply the result of a blind fear, a nervous dread of the unknown.

The poet Tennyson, when he said that "the old order changeth yielding place to new," completed his statement by adding that "one good custom may corrupt the world." The paradox is significant. A custom, however good, loses its vitality, its inner justification,—the sole reason of its existence,—by

becoming unsuited to the changed surroundings and circumstances. Just as flowing water is wholesome, and stagnant water is poisonous, so is it with a custom. Only when it flows through changes it is refreshing and recreative.

The reason for this is obvious. The material world is perpetually changing, its conditions are not and can never be made stationary. Hence human beings also must change in order to remain in harmony with the material world. If this change is resisted, it leads to social disintegration and decay. Decadence in life and in literature is the direct result of this refusal to change in conformity with time.

Change in response to changing material conditions of life is the cause of all progress.

> The world has been harsh and strange;
> Something is wrong: there needeth a change.

If the wrong is to be righted, then the conditions responsible for the wrong must be altered in a suitable manner. Recognition of this gives rise to optimism which is the philosophy of hope and the cause of all progress. Refusal to recognise this is pessimism, a belief that all change is from bad to worse. If we hope that the future will correct the evils of society, we will have the energy to work for that future, the courage to believe that the world moves from beauty to beauty. That is the law of evolution, which Keats poetically expressed in his *Hyperion* :—

> On our heels a fresh perfection treads,
> A power more strong in beauty, born of us
> And fated to excel us.

And so we must cultivate the spirit of optimism, a feeling of hope in the future that is to come. We must put ourselves in harmony with "the mighty stream of tendency", the gigantic forces of evolution, which, correctly measured and organised, will make Browning's hope, that man will be a god, not poetic imagination, but a fact of reality. We must give up the dread of a future that is yet unknown, and the attitude of conservatism. In the light of Tennyson's affirmation, conservatism is a sin, because it denies the progress that underlies the history of mankind. Let us not deny our superiority in knowledge and

power over our ancestors ; and let us also not be blind to the fact that our duty lies in smoothing the path of change in human affairs for the benefit of generations unborn. It is not for nothing that the barbarian of yesterday is the god-like being of today ; that the blind seeker after truth who blundered ineptly through a hostile world is today the master of his destiny.

> Not in vain the distance beacons ; Forward, forward let us range ;
> Let the great world spin for ever down the ringing grooves of change.

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111. A BAD WORKMAN QUARRELS WITH HIS TOOLS

[1. What is wrong with this attitude. 2. The right attitude. 3. How to cultivate it. 4. Importance for our country.]

The proverb, if properly understood, is a valuable guide in practical life. We cannot always find every convenience for doing a job. There are many difficulties that have to be overcome. The incompetent man always grumbles. He finds nothing to his liking. He is always asking for ideal conditions and since these cannot be provided, he makes this an excuse for poor incompetent work. He thinks less of what can be done than of the conditions of work which are never up to his standard. He is the eternal grumbler and can never make good in life.

But a good workman always takes everything good-humouredly. He knows that he cannot have everything to his own liking. He sets himself to the removal of his difficulties. He wins the help of others where he finds himself not quite equal to the job. He regards grumbling as bad manners. It is a confession of personal weakness : a good workman never likes to confess his incapacity. He is always confident of success. His view of life is essentially optimistic.

In order, therefore, not to quarrel with one's tools or complain about one's circumstances or bad luck, a good workman

has to develop certain mental qualities that make it unnecessary for him to complain. In the first place, he must be self-reliant. He must have faith that he also can do what others have done. He will not wait in expectation of help or guidance. Secondly, he must be alert and intelligent. He must develop initiative and resourcefulness. If his tools are bad, he knows they can be mended—not by grumbling, but by removing the defects. If circumstances are not favourable, he moulds them to his requirements. Thirdly, he always remembers that toil and struggle lead to success. These are at his disposal always. And success after toil is doubly desirable. He looks beyond the present into the future. His determination, his self-confidence, his cheerful optimism, win him friends who are only too ready to lend him a helping hand.

In our country, this lesson has to be learnt. We are often apt to be easy-going ; we have not the strenuous will, the iron nerves. We want everything to be ready for us. We forget that some of the greatest discoveries in science have been made with bad instruments. Indeed, if the tools are unsatisfactory, it may even be a blessing in disguise. For it makes us use our brains. We search for and discover ways and means. Whether we succeed or fail, we learn from experience which itself is of no small account.

Every thing is possible in life for the sincere trier, as all things are impossible to a coward who seeks opportunity to run away from his job. For the man who complains about his tools is really a coward at heart. Since he is unable or unwilling to do his part, he is all the time on the look-out for some scapegoat to bear the blame of his own bungle. He likes his ease and so transfers his own sins to his tools.

112. COMMON SENSE

[1. Not uncommon. 2. What it is—intelligence guided by experience. 3. It acts swiftly and surely. 4. The most democratic virtues.]

Common sense, it has been said, is the most uncommon thing in the world. This is only a clever paradox, which is definitely not true. Common sense, on the contrary, is as plentiful as blackberries. Every Tom, Dick and Harry has it. It is the one virtue that is used by us at every step. Only the congenital idiot is devoid of common sense. Even animals have common sense which they show at unexpected moments in unexpected ways.

Perhaps because animals have it, we often look upon common sense as an instinct ; also, perhaps, because it is a virtue that neither wealth nor learning can confer on a man. It is taken to come as a gift from above, and for that reason it is often spoken of as a mystery. But in fact, there is nothing mysterious about it. Common sense is only the combination of experience with intelligence. It is intelligence fortified by experience. The learned man may be a wonderful theorist, a man of many devices. About his shrewd intelligence in the abstract there may not be any doubt. But when faced with a situation, he is utterly lost. He is like the wise man of Sukumar Ray who turns over in vain the pages of his book of recipes for the right remedy that can save him from the angry bull. But if, instead of being bookish, one acts on principles tested and proved by experience, one can almost unerringly hit upon the proper line to be taken in particular circumstances. That is common sense, —the ability to rise to the challenge of circumstances. It is practical wisdom applied to common life.

Common sense is something different from a laborious process of reasoning. It implies swift decision, a capacity to do the right thing without fumbling. This is another reason why it is supposed to be an instinct. Decisions are often reached without effort and apparently without thought. But that is not due to instinct, but to a knowledge derived from extensive experience. An intelligent man, when guided by a wide experi-

ence of life, develops a flair which enables him to act quickly and sensibly in any situation.

It must not be thought however that common sense rules out that higher faculty of the mind which is rather uncommon, namely the intellect that originates, that is not afraid to be original or adventurous. On the contrary, where it goes hand in hand with common sense, it amounts to genius. But if a man can have only one sense, let him have common sense. For without learning or specific talent, a man may come to some use ; without common sense, he is of no use at all. He may know how to do a job, but to be successful he must know when to do it ; tact which is the gift of common sense is more important than talent.

Common sense is the most democratic of all mental qualities. It is a gift that a prince has in common with a peasant. Often the latter excels, for he has a more real knowledge of life. He entertains no extravagant hopes, nor is he depressed by undue fears. A pampered child of fortune is oftener than not unrealistic in his approach to life's problems. He carries on well enough as long as he is not opposed, but is incapable of facing opposition. Naturally he misses that success whose glory lies in the fact that it is hard to win. But the man of experience knows what he can reasonably expect from life, and his common sense works despite impediments. His judgment remains clear and shows no trace of impatience, if things are not to his expectation.

In the practical affairs of life, the value of common sense is great indeed. It helps a person to make the most of knowledge and experience. When learning confuses, common sense helps to clear the atmosphere and fix attention on the essential. Because it is born of experience, it comes easily to the common man who works with his own hands. He is clear-sighted and balanced, nursing no extravagant hope, nor apt to give way to unreasoning despair. Shakespeare's man of common sense rightly says—

> At Christmas I no more desire a rose
> Than wish a snow in May's new-fangled mirth :
> But like of each that in season grows.

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113. CONFERENCE MAKES A READY MAN

[1. Meaning. 2. The reason explained. 3. When conference helps. 4. Where it hinders. 5. Conference in modern life.]

The worldly-wise Bacon,—shrewd, urban, sententious—sums up in this sentence almost with the finality of a *sutra*, an aphorism, how a man can acquire "readiness" by participating in conferences. Conference implies a meeting together of men with a view to examining all the *pros* and *cons* of an argument, putting the whole issue in its proper perspective. Habitual participation in conferences of this kind (suggests Bacon) makes a man ready-witted. He acquires the quality of presence of mind, of swift and unerring precision in reaching the heart of a matter, and unravelling the essential from the tangled mass of what are irrelevant and unnecessary. Conferences help a man to acquire these admirable virtues better than any other method.

The reason of course is more or less obvious. We are usually befogged by our own prejudices or bewildered by the arguments of others. But at the conference table mind clashes with mind and it helps to strike out the spark of truth. Vague, ambiguous or inaccurate statements are challenged and subjected to scrutiny. We may go to a conference with our minds made up one way or the other, but we cannot take our stand on obstinate assertions ; we have to overcome opposition by precise and rational arguments. The clash of intellects is a great sharpener of reason. By constant use intellect acquires brilliance, and reason a razor-like edge. Practice gives skill, and all opinions, prejudices, and preconceived notions are adequately tested. The mind acquires a resilience that springs to the attack with as much vigour as it recoils in defence. In a word, we become ready-witted ; we acquire presence of mind ; we are prompt in driving an advantage home or covering up a weakness.

But conferences may not always serve these salutary ends. A true conference is a meeting where members come with open minds,—ready not only to confer but to be convinced. There must be an atmosphere of sweet reasonableness. Each member must be as willing to listen as to speak. While he must have the strength of his convictions, he must equally have the honesty to confess misconceptions. If one detects a point that favours,

one is urely justified in putting it forward with all the vigour at one's command. But that does not mean that even though vanquished one must argue still. To yield gracefully is as much a virtue to be cultivated, as to argue forcefully is an art to be acquired.

Unfortunately most conferences degenerate into unseemly wrangles. People are too much enamoured of their own points of view to have the patience to listen to others, far less to yield to others. Tempers are lost ; motives are imputed ; charges and counter-charges are flung across the table. Such conferences do not certainly conduce to 'make a ready man' in Bacon's meaning of the term. On the contrary, they help to cloud the issue, and rather than admit oneself to be in the wrong, the truth is buried under a mass of untruths or half truths. These, of course, are conferences that are no conferences, and they fall outside the purview of Bacon's meaning.

The conference table is the altar of democracy. For in democracy there must be no imposition of authority, no assertion of will. Policies have to be formulated ; principles have to emerge out of discussions ; plans must be devised after detailed consultation. But where this democratic principle is thwarted by the arbitrary practice of merely asserting opposite view-points, it is a negation of the conference spirit, for each party moves within its narrow sphere, and refuses to be lifted therefrom. That is why Parliaments and Legislatures are not conferences in the true meaning of the term ; they do not create the readiness praised by Bacon.

Fortunately, in modern times, the conference is coming into its own more and more. There are all sorts of conferences,—of heads of States and of Prime Ministers who meet on a 'summit level' of discussion. There are conferences of officials and non-officials ; of educationists and merchants ; of journalists and scientists. And everywhere, the man bred in the conference atmosphere is at an advantage. For he comes with a flexible mind—a mind as ready to convince as to be convinced. Such men are invaluable, for with their mental equipment, they have the readiness to realise both one's strong as well as one's weak points.

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114. DISCIPLINE MEANS SUCCESS, ANARCHY MEANS RUIN

[1. The belief in Anarchism. 2. The discipline in social life. 3. In individual life. 4. In socialism.]

There was a time when Anarchism had its advocates and philosophers. By Anarchism of course they did not mean the emergence of chaos and disorder—a condition of society in which every man's hand is against his neighbour, and the strong are free to prey upon weaker mortals. They only meant that, if we took courage to do away with governments and laws, the golden age would once again be restored, and people, both individually and collectively, would fraternise with each other. That was the innocent belief into which the Rousseaus and the Godwins had reasoned themselves, the naive idealism into which the Shelleys and the Condorcets had wandered on the wings of imagination, the facile optimism which the Kropotkins and the Gandhis had generously expounded. For it was an article of faith with these thinkers and poets that, left to himself, each man is a perfect specimen of goodness, brimming over with human charity and goodwill ; only too eager to be friends with everybody if the interfering hands of a 'Satanic' Government were withdrawn.

But the basic fallacy in this cult of anarchism was soon clear to political thinkers. It was soon realised that there were wild impulses in human nature—the survival possibly of his animal ancestry—which had to be restrained and sublimated. Furthermore, impulses unchecked run to excesses, and produce not only disorder in the social scheme, but considerable frustration in individual lives. Free expression of individual will leads to clash and conflict between one individual and another, and the ultimate effect is social disorder. In such a state progress is impossible. The urge for development is counteracted by the conflict of wills, and where energy is wasted in conflict, nothing remains to devote to the task of creation. Besides, as human needs are served by the human intellect, and instruments are devised to satisfy the requirements of man towards a better life, it becomes more and more obvious that for the success of such efforts, co-operation among men is necessary.

An isolated life can afford to be selfish and exclusive ; but social life is based upon co-operation. And without discipline such co-operation is impossible, since self-control is essential for the harmonious operation of diverse opposing and contradictory elements. Thus it becomes clear that, if society is to succeed in its urge towards a better life, it becomes necessary to subordinate the caprices of individuals to the demands of the community. This is also true in the larger sphere of international politics, when nations tend to behave like individuals, when each nation is bent upon asserting its own will and backs it up with the force at its command. This is anarchism in the international sphere. It creates tension, uncertainty, and ultimately disorder. But if the nations co-operate and control their individual impulses and eccentricities, far-reaching results may be achieved, leading ultimately to the welfare of mankind as a whole.

As in the social life so in the life of the individual, the nineteenth century misapplication of Darwin's theory of a struggle for existence has been the parent of many evils. Our whole life has come to be based on competition, and the idea is constantly inculcated for the benefit of the youth, that competition is not only necessary but desirable, since it helps bring out the finest qualities of man. This is only another way of preaching the dangerous doctrine of anarchism according to which individuals are struggling entities whose relationship with each other should be based on distrust and hostility. On the other hand, the more humane instincts are all on the side of co-operation. How often we see the unfortunate going down to ruin in a social order where there is none to give them a helping hand. "Each for himself, and none for all" is the motto of an anarchist society, and the economic order in the capitalist world is based upon this motto.

There is however, hardly anyone today who favours this anarchist doctrine in its extreme form. The socialist conception of life is more or less accepted all over the world. The basis of this conception is that the individual or a class must be controlled in the interest of the community as a whole. Hence it follows that some amount of control has to be exercised on

individuals, and they must be taught to place the interest of the community above personal interests.

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115. VARIETY IS THE MOTHER OF ENJOYMENT

[1. Meaning. 2. What constitutes variety, and. 3. What does not. 4. The golden mean. 5. It is the law of life.]

We all hate monotony. It makes us feel dull as ditch-water. There is in man a craving for change, for variety, for occasional transfer of interest. Some one has said that art is the disturbance of monotony. If life is to be made into an art, if it is to be made into something pleasant and enjoyable, it is necessary to break the dull uniformity that settles upon the mind like a fungus or miasma, at once deadly and deadening. Change is the secret spring of life, for it proves the existence of vital powers.

Some amount of monotony is inescapable in daily life. Routine itself suggests uniformity or want of variety ; we have to do something or other for a stretch of time. But after a spell of strenuous work, we should try to find time to do something that counteracts the dullness that must have settled on our soul. The student liberated from the class-room must run to the playground to counteract mental tiredness with physical vigour. The worker freed from the drudgery of office or workshop, must go somewhere where he can talk and laugh freely. Work must alternate with play—or even with idleness, for (as the German poet Richter said) "the variety of mere nothings can give more pleasure than the uniformity of something." It is in this search for variety as an escape from uniformity that all art has originated : dance and song and play are only the expression of man's longing for something that would help him forget 'the heavy and the weary weight of all this unintelligible world'.

But there is a danger to be guarded against. Variety does not mean instability ; it does not favour the hectic running after this, that and the other thing. Truly has it been said that "a rolling stone gathers no moss". Search for variety may create a morbid habit of restlessness. Such a habit indicates a

weakness of the intellect, a flabbiness of the moral fibre. Nothing can be more suicidal to organised growth and development.

Here again that time-worn injunction of moralists comes to our rescue : Seek the golden mean. All extremes are bad. To follow a perpetual round of giddy novelties is quite as bad as to follow an unvarying uniformity of routine. To be able to devise means of a temporary escape from the sameness of an occupation lends a flavour to life. But this escape must be strictly temporary,—just sufficient to make occupation doubly pleasant. This is admirably summed up by the Latin poet Terence : "I take it to be a principal rule of life not to be too much *addicted* to any one thing." Habit is good, but we must not be slaves to habit, for that only ends in hardening the healthy elasticity of the mind.

Because variety adds flavour to life, it has become a primary law of our earthly existence. Besides, it is inherent in the very nature of things and may almost be called an attribute of the world of phenomena as well as of the mind of man. All things agree in differing from one another.

> Order in variety we see ;
> Though all things differ, all agree.
>
> —*Pope.*

Nature almost seems to teach us by its example to welcome variety, to diversify uniformity with seasonable changes. Only the changes must be in harmony with the central law of one's being ; otherwise they tend to become hectic or hysterical, and unwholesome in their effects.

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116. CHARITY BEGINS AT HOME

[1. Meaning : what is charity. 2. It is difficult to practise. 3. Why it should begin at home. 4. An exception.]

Charity is something more than mere kindness. It is not a beggar's dole that we offer and then pass on and forget. It is not mere compassion based on an unconscious feeling of superiority, as though granting some favour. It means tolerance, a patient sympathy for the failings and errors of others, a large-

hearted concession to the weaknesses inherent in human nature. It tells us : "Be to their virtues very kind ; Be to their failings a little blind." It is one of the noblest virtues, for it makes one friendly with the whole universe of being. "Charity suffereth long and is kind ; charity envieth not ; charity ventureth not itself and is not puffed up" (*St. Paul*).

Hence charity is not easy to practise. Man is by nature egotistical, self-opinionated. He considers himself as the norm, and measures others against his own standard. But since no man is like another, such an attitude makes one habitually censorious. Whatever is most unlike him naturally rouses his ill-will. That is why there is so little of tolerance and so much of fault-finding in the world. Such men can never cultivate charity. They are too much occupied with themselves.

In order to overcome this difficulty, charity must be practised. And it can never be practised so well as at one's home, in one's daily dealings with those near about. One can never be patient and forbearing with others, unless one is able to cultivate this attitude at home. It is easier to bear with the foibles of those whom we love than of those who are strangers. The practice of charity is best begun at home since it is the spontaneous overflow of our better nature. Once we begin to cultivate sympathy with our kith and kin, we will find it easier to do so with others. The home is the centre, and so let the goodness that is within us radiate like the life-warming heat of the charitable sun. Once we begin with our homes we can gradually extend the circumference and scope of our charity till it includes our neighbours, our fellow-workers, our people, and so on until it becomes our habitual and spontaneous manner with every one.

Unfortunately it often happens that though charity begins at home, it tends to end there. The proverb warns us against this. The home is the origin ; the whole world is the end ; let this never be forgotten. It is selfishness in another form, if we are forbearing with our near and dear ones, and overbearing with others. To be generous at home, and *only* just abroad is the index of a crooked mind. A French writer truly said, "I would never have that rigid and circumspect charity which is never exercised without scrutiny."

But an exception must be made. Charity begins at home of course, but surely not with oneself. One must be charitable to the whole world, but one must be a stern judge of one's own self. For charity with self only encourages laxity in one's own conduct. That is not to be thought of. The way to perfection in one's own life is to cultivate charity with the world, but the stern consorship over one's conduct.

Appendix Outlines (to be developed by students)

THE CHILD IS FATHER OF THE MAN

1. The meaning explained : the child shows the man as the morning shows the day. The character and the temper of a child enable us to know what kind of man the child will grow into.

2. The object of the proverb is to hold out a warning. Unless we take proper care about the upbringing of children, national character is bound to suffer. Attention to the character of a child is of the utmost importance. A nation will be as its children are.

3. Two factors are all-important. First, good care must be taken to place before children helpful examples. Children imitate what they see around them, and good examples will help develop their innate goodness. Secondly, children must be placed in conditions that give scope to their virtues and deter them from vices. The two-fold influence of example and environment will help a child to grow up to be a good man.

4. Hence the proverb has only a limited application. It is true only as a partial truth. The child is father of the man only to the extent that he is allowed to be. There are always extraneous influences that may modify or alter the character of a child, so that when he grows up, he may be different from the promise he held forth as a child for better or for worse.

EXAMPLE IS BETTER THAN PRECEPT

1. Two methods of instruction : by example and by precept ; of these example is the better because its appeal is direct and more convincing. It is more convincing because it is seen to be practicable. The proof is self-evident and does not depend upon arguments.

2. But they are not exclusive but complementary. Example is more effective, and one should practise whatever one preaches ; otherwise mere preaching will be utterly ineffective.

3. For this reason the education of children has to begin by placing before them good examples at home. Children are more impressionable and therefore examples have greater influence on their minds than mere words.

4. But examples can never be all-sufficient. As reason develops, and the distinction between right and wrong becomes more rational, precepts will become more influential and effective.

5. Hence the two has to be usefully blended. Precepts should convince the reason, but example should instruct the senses.

As we first learn through the senses, naturally examples play a more impressive role.

TIME IS MONEY

1. The modern age is meant for action ; life is short but there is so much to be done. Hence time is invaluable.

2. It is literally true, for money depends on the proper use of time. A man who wastes his opportunities misspents time and remains poor always.

3. But in one sense time is more than money for money lost can be recovered, but time lost is lost for ever. Hence not a moment should be wasted, for to waste time is to waste money.

4. Hence time should be properly used : it is good to keep a record of how we spend it, just as it is good to keep an account as to how we spend money. It will act as a healthy check on misuse of time.

HOPE SPRINGS ETERNAL IN THE HUMAN BREAST

1. The future is unknown ; it would be frightening if man were not inspired by hope. We fear death because there is no hope beyond it. Hence the need of religion which holds out hopes of heaven and immortality.

2. Hope is the strongest incentive in life. Whatever man does he can do only if and so long he is uplifted by hope. Optimism is a virtue.

3. But uncritical optimism is bad, for it may make one overlook or neglect difficulties and dangers. Hope must be based on reason and commonsense, and not on fancy.

4. Man's greatest source of happiness is that "hope springs eternal in his breast".

CHARACTER

1. Character is the sum-total of what a man is,—the result of his qualities, habits and deeds as expressed in his thought and action.

2. The forces that build up character : (*a*) Heredity—the influence of his ancestors ; (*b*) Environment ; (*c*) Habits.

3. Man is valued by the world in the light of his character. Riches may be valuable, but character is invaluable, for it wins the respect, trust and confidence of mankind.

4. It is the passport to fame and immortality. The man of character lives in the memory of his fellowmen ; in the pages of history.

PATRIOTISM

1. Love of country, but not hatred of other countries. It is a positive and creative virtue, since it makes one always think the good of his country.

2. Patriotism shown in many ways : (*a*) Readiness to die if necessary in defence of one's country ; (*b*) working for its good ; and redressing its shortcomings, maintaining its honour and integrity, and always defending its good name.

3. Patriotism becomes a danger when we are blind to our national defects : "My country right or wrong" is a foolish and dangerous sentiment.

4. All do honour to the true patriot.

THE PEN IS MIGHTIER THAN THE SWORD

1. The pen is the symbol of the mind ; the sword is a symbol of brute power. The sword destroys ; hence its effect is only temporary ; but the pen expresses thought which is creative and lives in men's mind from age to age. Hence its greater might.

2. But each has its place and the two are complementary. The writer wields the pen for the growth of culture and civilisation. But the soldier must defend that culture from the attacks of barbarians.

3. The might of the pen is seen in times of peace. Books of poetry, of philosophy, of science carry on the torch of knowledge and spread its lights far and wide. It is the instrument of the highest faculties of man. It flourishes in times of peace, and so it has been said that "peace hath her victories no less renowned than war."

IX. ON EDUCATION

1. Education : its Means and Ends
2. A little Learning is a Dangerous Thing
3. Primary Education
4. The Problem of Education in India
5. The Evils of Half-knowledge
6. Secondary Education
7. Is Co-education desirable ?
8. Technical Education
9. The Function of a University
10. The Problem of Illiteracy in India
11. *Nai Talim* ; or New Education
12. Higher Education as a Preparation for life
13.. Specialisation in Education
14. The Education of Women
15. Vocational Education
16. Should Military Education be made compulsory
17. The Educational value of Sports
18. Physical Culture
19. Compulsory Games in Schools & Colleges
20. The Use & Abuse of Athletics
21. The Educational Value of Travelling
22. Reading as a Factor of Education
23. The Value of Broadcasting in Education
24. The Medium of Instruction
25. The Place of Literature in Education
26. Scientific Education *vs.* Literary Education.
27. The Place of English in Modern India
28. Merits and Demerits of Examinations
29. Advantages of a University Career
30. Evening Classes.

Outlines

1. Adult Education
2. The Value of Museums
3. The Role of a Library in Education
4. The Value of Culture
5. The New Concept of Education
6. Military Education in India.

The foundation of every state is the education of its youth.

—*Diogenes.*

Public instruction should be the first object of government

—*Napoleon.*

Education makes a people easy to lead but difficult to drive; easy to govern, but impossible to enslave.

—*Brougham.*

What ought the term university mean, but a place where every science is taught which is liberal, and at the same time useful to mankind?

—*Newman.*

The true university in these days is a library of books.

—*Carlyle.*

If I were a Dictator of Education, I should reduce the time taken by lectures to a third of that taken at present, and make attendance in the library compulsory for three hours a day.

—*C. G. Robertson.*

Education is discipline for the adventure of life: research is intellectual adventure,; and the universities should be homes of adventure shared in common by young and old.

—*A. W. Whitehead.*

In my scheme of things the hand will handle tools before it draws or traces the writing....The whole training will be natural, responsible, and therefore, the quickest and cheapest in the world.

—*Gandhi.*

There is nothing so costly as ignorance, nothing so cheap as knowledge.

—*Asutosh Mookerjee.*

Nations have recently been led to borrow billions for war; no nation has ever borrowed largely for education.

—*Flexner.*

117. EDUCATION : ITS MEANS AND ENDS

[1. Education—its means :(a) through observation and experience ; (b) through one's mother-tongue ; (c) through educational institutions. 2. Its ends : (a) mental discipline ; (b) building up the body ; (c) developing the faculties.]

It is a false idea that education can only be imparted in schools and colleges. Abraham Lincoln spent less than a year at a school, and yet he was the author of the great Gettysburg speech. The school of experience is a most impressive school,—if only we are devoted students of it. Observation rather than books, experience rather than men are the best educators. Hence the most effective means of teaching is to make students learn to use their senses properly. Education does not commence with the alphabet ; it begins with the mother's encouraging look, the father's word of praise and approval ; with the sister's sympathy, the brother's kindly help ; with the flowers that one gathers in gardens and fields ; with the birds that one watches in meadows and groves. The child must be taught to observe and to feel and to receive impressions. These are the first steps. If one attends to these, everything else will follow—easily and naturally.

Perhaps the second step is to initiate the child in its mother-tongue. "First we shall want the pupil to understand, speak, read and write his mother-tongue," says H. G. Wells. By that means, the receptive mind will be made active. It will learn to think, to make use of that which it has received. For the whole object of education is to energise the mind,—to enable the mind to draw conclusions, pass judgments, make decisions. A good knowledge of the mother-tongue is the most natural means by which the mind can be developed to carry out these functions.

After this, the problem becomes simpler. Put the child into any school and he will make good. The teacher will guide his learning and correct his judgment, and for the rest, leave him to his resources. He will organise his thoughts. He will show him the way to acquire knowledge. He will teach him to develop ideas. In a word, the student's mind will be made active.

The end of education is often mistakenly thought to be the furnishing of the mind. A wisely devised educational system aims at intellectual discipline, a training of the powers so as to create a certain habit of mind, a skill of temper that can be set playing on ideas and facts with equal readiness. One who has acquired this capacity, who has learnt to apply his mind to facts and problems, will carry method and discipline into any occupation that he is called upon to discharge ; "it will help him as much to handle a rope as to write a poem."

Equally important is to train the moral sense. The feelings must be regulated. Not only must we think correctly and creatively ; we must act rightly, as a matter of habit. To perform 'the little nameless, unremembered acts of kindness and of love is, as Wordsworth said, the 'best portion of a good man's life'.

Along with moral and intellectual education one must devote some time to physical education. A sound mind can only exist in a sound body. Hence the body must not be neglected. The Greeks thought so highly of this aspect that at the centre of their educational system was the gymnasium.

Perhaps even a more important end of education is to develop all the faculties of a man—physical, mental or moral,— into a harmonious system. A well-balanced personality is what education should seek to achieve. Great harm has been done by teaching children to be this and that ;—it was Herbert Spencer who said, "Never educate a child to be a gentleman or a lady only, but to be a man, a woman." This prevents one-sided development. A man educated in this way will neither be a snob nor a crank. He will be himself. "To thy own self be true," said Shakespeare,—and one who is true to his own self cannot be false in anything. Education should help a man to be true to himself, to be straightforward and sincere in his attitude and opinion ; above all never express a view that is not based on knowledge and rational thinking.

118. A LITTLE LEARNING IS A DANGEROUS THING

[1. Is it a fact? 2. Why is it supposed to be true? 3. Why is it not a fact? 4. Has it any value?—to warn against unintelligent reading. 5. The poet refuted.]

The poet Pope who wrote this line may have thought that he was writing something very clever, but really he was writing something most untrue. For he was encouraging the unlearned to be proud of their ignorance. He was frightening away the man of limited means from getting a limited education. He was putting upon learning a defect that really belonged to ignorance. No, the poet may be very clever, but we have grown much wiser than his age, and we no longer believe in the apparent wisdom of this unwise verse. A little learning is not dangerous for us, and even if we cannot 'drink deep,' we should make an effort to drink the few drops that we can afford from the fountain of knowledge.

Why is a little learning supposed to be dangerous? Because, it is said, a man of little learning gets conceited, and thinks and acts as though he knows much. But to cure him of this evil what is needed is not to keep him in ignorance but to give him more and more learning.

On the other hand, if a man learns a little, he is all the better for that little learning. It will make him more alive to the need of greater education than the man of no learning. It will make him less and less of the "dumb, driven cattle". It will, in nine cases out of ten, make him eager to know more, to sit at the feet of those who know more, to try to get hold of books that will teach him more.

But it is otherwise with "the bookful blockhead ignorantly read"? The mind of such a man is crammed with information, of which he does not know the use. If you ask him a question, he will cite an authority or give you a quotation. He has read much, but he has read without assimilation. It is therefore not the man of little learning who is dangerous, but the fool who learns a great deal but understands little. For such a

man behaves without wisdom, and his mistakes might be dangerous. Often he is so conceited that like a fool he rushes in 'where angels fear to tread'. A little learning is dangerous, if we do not know that it is little.

And so in spite of the poet, let us carry the waters of learning to the unlearned ; let them drink of it as much as they are able to. Even a sip of it will be life-giving, for it will create a thirst for learning more. It is a crime to say to anybody—"taste not of the Pierian spring". If you can drink deep, so much the better for you. If you cannot, the little that you can drink will do you good.

But the true answer to the poet was given by a much greater man—Thomas Huxley. "If a little knowledge is dangerous," he said in indignant protest, "where is the man who has so much as to be out of danger ?" For no man knows enough, however much he might know. Even Newton felt that he was only gathering pebbles on the shore while the vast ocean of knowledge lay before him.

The slogan was the apology of people who wanted to keep the mass in ignorance in order to reduce them to slavery. For 'education makes a people easy to lead but difficult to drive'. So tyrants and the privileged classes want to restrict education —even little education in order to retain their power and privileges. They perverted a party slogan into an apparent axiom.

Thus we find that this famous verse is one of those seemingwise catchwords which are not true. No learning can be dangerous, as long as it makes us desire to drink deep of the Pierian spring.

119. PRIMARY EDUCATION

[1. The legacy of the British Government. 2. The present policy of the government. 3. Aim of Primary Education. 4. Methods and means. 5. Some obstacles : (a) interested opposition ; (b) want of funds. 6. Examples of Russia and New China.]

After two hundred years of British rule in India, only ten or fifteen per cent of the people were *literate ;* that is, they could sign their names somehow on a piece of paper instead of affixing a mere thumb impression. No censure was harsh enough for a government that did nothing for the spread of education among the people. Such a government has no right to popular support.

And the pity of the thing is that a decade has passed, since the British left, and yet no worth-while attempt is being made to undertake the gigantic task of removing illiteracy. We are planning ambitiously for the improvement of higher education, but we have no practical scheme for educating the workers and peasants. This is mostly left to schools run by corporations and voluntary organisations. And in these schools only a makeshift arrangement exists for teaching merely the alphabets. It is true that the number of such schools have multiplied more than ten times, but in the absence of compulsion the education imparted is hardly designed for permanence. In most cases the students forget what they learnt as soon as they pass out of the primary schools. Thus what little money is spent usually goes for nothing.

The object of primary education is to teach the student upto his fourteenth year. He must learn the essential minimum, so that even when he passes out into active life he may continue his studies independently and take a lively and intelligent interest in the affairs of life. It will make him a better citizen in a democracy : if he is able to keep his accounts, maintain his correspondence, and read his newspaper, he will be able to exercise his franchise and rights of citizenship intelligently.

The task is not easy. But however difficult, it has been done and it can be done. It is being done in China. The entire

resources of the country must be mobilised to wage the war against ignorance. Governments must spend the maximum amount for this object, as they would have done in a war against an enemy. There should be compulsion for students, and conscription of workers. College students must be asked to devote their holidays to the task of teaching their less fortunate countrymen what they had learnt. Non-teaching personnel must be mobilised to the utmost. School buildings must be thrown open to the illiterate in the evening. A network of primary schools must be opened throughout the State. If there is the will, the way will be found. It was in Bengal that the great Vidyasagar opened primary schools in hundreds of villages for girls against the active opposition of the foreign government. If a national government cannot venture to do today what a single individual attempted a century ago, it would be a lasting shame for all concerned.

There is a reason for this apathy towards primary education. Vested interests are afraid of wide-spread education. Funds are not plentiful, and what are available are spent for the education of the upper classes. But the nation comes before all sectional interests, and universal primary education is a national concern. Once this is realised, the hesitancy to spend money for the illiterate people will disappear.

Therefore public pressure must be placed on the government to open its purse-strings. The educational policy of Russia in this respect earned a glowing tribute of praise from Rabindranath. There is the further and more inspiring example of China; within two years of her liberation she made education *free* and *compulsory*. Let us seek to emulate these examples and forget what the British told us about financial and other difficulties. After all, nothing succeeds like success.

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120. THE PROBLEM OF EDUCATION IN INDIA

[1. The problem stated. 2. A constitutional requirement. 3. How to fulfil it : the duty of the State. 4. Private enterprise : higher schools. 5. Universities. 6. The question of money.]

India is a vast country with a vast population. But the great majority of the people are illiterate. Nearly ninety per cent. of the people are workers and peasants, and of these only a bare fraction is literate. And yet India has courageously adopted adult franchise as the basis of her democracy. In order to make this experiment really successful, the percentage of literacy must be raised quickly and continuously until illiteracy becomes a thing of the past. How to do this is the great problem of educational reconstruction in our country.

The framers of our constitution have not been blind to this necessity. A directive clause lays down that education of all children between six and fourteen years is the responsibility of the State, and must be completed within ten years of the adoption of the constitution. This then is the immediate task of the governments, both central and state. Unfortunately, not much has been done in this direction till now that befits the magnitude of the situation.

The problem has to be tackled boldly. In the first place, the present secondary schools should be mobilised for this task. If they open night shifts, something may be done. Since the constitution has recognised the claim to education of all citizens upto the age of fourteen, the present policy of entrusting to primary schools the education of children upto the eleventh year introduces a needless sub-division. If the schools teach in the mother-tongue, and the teaching of classical and foreign languages be postponed till after the school stage, the present schools will be quite competent to undertake the full education of children upto the fourteenth year. If these children be relieved of the heavy burden of learning a foreign language, they will learn much more of the other subjects by the fourteenth year than they are now doing by the sixteenth.

If the entire charge of this stage of education is taken up by the State, the management of the higher secondary schools—or Intermediate Colleges—serving the needs of students between fourteen and seventeen,—may well be left to private enterprise. For the education of this age-group is not as urgent and immediate as the other. Once the constitutional demand is fulfilled and illiteracy is liquidated, the State may gradually take over these schools. It must be understood that these schools should be meant for the specially meritorious, who will be given state stipends, and for the comparatively well-to-do.

University education, of course, has to be supported by state grants. For University education is an expensive affair. It has to be maintained because the State in an industrialised society will need the services of experts and specialists.

Many believe that the greatest single factor that makes the problem of education so difficult in India is the question of finance. But this should not be so. Certain taxes like the Sales Tax or the Amusement Tax should be ear-marked to finance social works like education. Conscription of the services of students of higher classes during the long vacations is not impossible. Voluntary workers from other spheres of life should be encouraged to lend their services : the spirit of social service that already exists in India must not be allowed to die out through neglect. Neither should there be any difficulty in compelling industrial concerns to maintain schools for the children of their employees, with provision to impart technical or vocational training. Thus, if all available resources are pooled together, and each section of the population is obliged to contribute its part, the financial difficulties will not appear so formidable. To build up a graduated system, where each stage branches off into specialised schools with a distinctly vocational bias, culminating in Universities at the top, seems to be the answer to India's educational problem.

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121. THE EVILS OF HALF-KNOWLEDGE

[1. Need for knowledge in the modern world. 2. Imperfect knowledge makes men conceited. 3. How to minimise the evils of imperfect knowledge? (a) by being conscious of our limitations; (b) by consulting experts.]

M. Arnold was a great educationist. And all through his life he carried on a tireless crusade against the tendency on the part of man to be satisfied with knowing little. "A little learning" not dangerous in itself may become so in the modern scientific era, when the basis of life—science—presupposes exact knowledge. Thus the man who picks up a smattering of medicines and poses as a physician becomes a dangerous quack —an enemy of society. So it is in all departments of life. Imperfect knowledge is the source of blunders and mistakes and might easily lead to disasters. The businessman who pits his half-knowledge against an expert accountant comes to grief. The engineering firm may save money by employing under-qualified men, but loses ten times more through inefficiency and wastage. So it is with the guardian who puts his child under a mere smatterer of learning.

Perhaps the greatest evil of half-knowledge is that it makes a man conceited and dogmatic. An empty vessel sounds much, and an empty-brained fool is not ashamed to beat his own drum—without knowing that he is only proclaiming his ignorance. We know these people ; they infest every department of life. They are always advertising the little that they know as though it were some thing extraordinary. Unsuspecting people are often persuaded to take them at their own valuation till they are disillusioned.

But we live in an age which has outdistanced all other ages in the range and variety of knowledge that it demands. It is impossible for any man to know everything of everything. Imperfect or incomplete knowledge seems to be inevitable by the necessity of circumstances. Granted that half-knowledge leads to evils, the question is : how can we counteract or minimise these evils ?

To guard against the evils of half-knowledge, we must, in the first place, know the limitations of our knowledge. We must not try to pretend that we know more than we do. Vanity is nowhere so dangerous as in the field of knowledge. Often when a serious case is perplexing the most experienced doctors, well-meaning friends come forward and hold forth on the efficacy of this drug and that remedy which had proved to be effective in this and that case. While we should not presume to advise others on what we do not know enough about, we should not let ourselves be guided by quacks and charlatans.

Secondly, we must acquire the habit of referring all our difficulties to persons who are competent to deal with them. The reign of amateurs must cease. Do you want advice about education ?—consult the teacher. Are you in need of instructions regarding your health and well-being ?—go to the doctor. As in private life, so it is in public life too. Governments must rely more and more on the advice of experts in the different departments of public life. They must seek their advice and accept it. Dr. Brojendranath Seal, who was in his days a walking encyclopaedia, made this recommendation to the Maharaja of Mysore,—that every department of the State must be assisted by small committees of experts. It is a recommendation worth pondering.

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122. SECONDARY EDUCATION

[1. Its importance. 2. For whom meant. 3. The need for state aid. 4. The problem of management. 5. It should be a self-complete scheme. 6. The need for adopting Western method. 7. The improvement of education.]

Secondary education may be said to be the pivot of a national educational system. Its object is to provide students, who have shown signs in the primary classes of ablity for some career where something more than manual labour is needed, with the necessary foundations for specialised training in future. Hence, first, it should be open to all students who possess the necessary proficiency or talent ; and secondly, there must be a

scientific method of testing the aptitude of students to ensure their planned diversion to suitable courses of study.

The aptitude of a child should, in a general way, be discovered by the time he is eleven years old. For then he has passed from childhood into adolescence. Hence secondary education comprehends the period from the eleventh to the seventeenth or eighteenth year of a student's life, when young men and women may be trained and equipped to pass on either to a university or to a career. This period is at present covered by the higher classes of our high schools and the intermediate classes of our colleges. Hence in the interest of a sound education, under the new scheme, a three-year integrated schooling at the highest stage is to be followed by a three-year degree course under the University.

If secondary education is to be within reach of all boys and girls of a certain age-group, lack of means must not stand in the way. From this point of view, secondary schools, like primary schools, must be made independent of students' fees. They must be state-endowed and state-subsidised. In the alternative they may be privately endowed as are many institutions in England and in America, and many growing up in ours under the aegis of our industrial magnates. The Sergeant report says that only well-to-do parents, who desire their undeserving children to read in the secondary schools, must be required to pay for this luxury ; others should read free. This is an excellent suggestion and deserves the careful consideration of all.

Some look with disfavour on state subsidy on the assumption that it would mean a loss of academic freedom. This is not a correct view to take. In the first place, if the government is broad-based on the peoples' will, there is no reason to shy at some measure of state control in academic matters. The constitution of the Board of Secondary Education should also be sufficiently autonomous as to guarantee such freedom. In all such Boards, teachers should have predominance, but they should be adequately assisted by the members of the various professions.

Academic freedom is illusory, if the schools suffer from financial inadequacy.

To ensure the success of the scheme, the primary schools must be so organised that they will be capable of assessing the merits and aptitudes of students. For it is on the recommendation of these schools that students will be able to pass on to the higher stage. Hence it is necessary to have in the primary schools trained teachers well able to test and adjudge the capabilities of students reading with them. Once again we turn to Vidyasagar for inspiration. Side by side with primary schools, he started Normal Schools for training teachers. This also underlies the Wardha plan of Education.

Secondary education which at present is looked upon only as a passport to University education should be complete in itself. After obtaining a school-leaving certificate, a student should be able to go out either to take up a career, or if he chooses and has the capacity, to go up to the university. This means that the syllabus of studies must be independent and self-complete. It must have both a practical and a vocational basis. That is why secondary schools have to be provided with laboratories and workshops. Schools may be of different types : some preparing students for a technical course ; some in the fine arts ; some in the biological sciences ; others again for a literary or humanistic course. The Sergeant report rightly says : "Since it is now generally accepted that there is no special road leading to culture, and that a boy or girl can become educated in the real sense as easily through the medium of a course in technology or applied science as through one in arts, the task of harmonising cultural and vocational education ceases to present serious difficulties. It is essential that some kind of occupational interest or bias should enter into later stages of the high school course." The standard of instruction imparted must also be high enough to enable the student to qualify himself for entering one of the universities.

Our constitution directs that education of boys and girls upto the age of fourteen must be the primary responsibility of the government. At present most of our secondary schools serve them upto the sixteenth year. This has been found to be

unsatisfactory, because the students do not learn enough to qualify them either for university education or for a career. There seem to be two reasons for this. First, in the schools, too much time and attention are taken up with the teaching of languages, to the neglect of the more useful arts and sciences. Secondly, the schools have insufficient resources, and our government is faced with the need of finding crores of rupees required to bring them up to the mark. To get round this difficulty a policy of gradual upgrading of schools has now been undertaken according to the expanding income of the Government. The State Governments also propose to establish increasingly multi-purpose schools with a vocational bias. Meanwhile a short pre-university course is to be arranged for students who come from the un-upgraded secondary schools. This would greatly minimise complication, and at the same time facilitate the upgrading of university education indefinitely.

As we have already hinted, secondary education holds a position of primary importance in our educational system. It is at once a passport to culture and to vocation. It must have a broad basis and a bold aspiration. It must be organised with an eye to national needs as well as to the individual requirements of students.

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123. IS CO-EDUCATION DESIRABLE ?

[1. What it means. 2. Some objections. 3. Practical considerations in its favour. 4. Should boys and girls have different types of education ? 5. Economic factors. 6. Conclusion..]

Co-education means education of boys and girls in the same educational institution. In the primary stage, co-education has been the rule in all countries, and no one has questioned its utility as well as its necessity. In the University also, it is nowadays tolerated, if not actively encouraged. College and university education is expensive, and separate institutions for boys and girls may not be easy to afford. It is also felt that university students have developed intelligence and a proper sense of their duties and responsibilities, and they should be treated as mature and responsible citizens.

The problem of co-education in the secondary stage has always been a debatable subject. At this stage students are in their adolescence ; free mixing between the sexes in this period of life, it is held, may disturb the normal development of their mind and body. This is more so, as at this stage the students are apt to be emotional and excitable and so may not always act responsibly. They may be too easily carried away by sudden gusts of emotion. The American experiment has not been too encouraging. The consensus of opinion today seems to favour the separation of boys and girls at this stage.

Let us discuss the question from the practical standpoint. In big cities, the problem is not acute. Here separate institutions for boys or girls do not suffer from want of a sufficient number of students ; rather there is usually undesirable overcrowding. Hence there is no reason whatsoever for our not having separate schools for boys and girls. But in smaller towns and villages, it may be found that a school has not its full complement of students. It is, therefore, economical if the extra and unutilised accommodation in a girls' school is filled up with boys, and *vice versa*. In a poor country this is almost a necessity. The dangers visualised may be minimised by having separate benches for boys and girls in the classes, and separate playgrounds outside. There should also be men and women teachers, which would make the task of enforcing discipline and general supervision easier. This system has been adopted in many European countries, and in some of our own provincial Anglo-Indian schools, and there should be no hesitation in giving it a more extended trial.

The objection to co-education, chiefly in northern India, is due to the conservative social prejudices of the people fostered by the *purdah*. But the tempo of modern life is slowly but surely breaking these down. Co-education at the post-graduate stage is universally prevalent while the number of co-educational colleges is always on the increase. Economic factors have been helpful in ensuring this social development. Late marriages compel parents to educate their daughters, while the economic needs of the family increase the desirability of wives and daughters supplementing the family income in order to maintain a

higher standard of living. Hence as the number of girls' colleges is very few, co-education has become unavoidable.

Opponents of co-education base their arguments chiefly on the view that girls should have a different type of education from that imparted to boys. They argue that the sphere of a girl's activities will in the long run be the home, and therefore their education should seek to turn out good mothers and housewives. This argument is now considered to be reactionary. Women have, in most progressive and democratic countries, been given equal rights and opportunities with men. Our constitution, in this respect, is as progressive as any, and our women have filled and are filling highly responsible posts with dignity and success. Naturally we have to see that our boys and girls are put through the same system of education to enable them to do the same type of work. There is no practical reason why their education should be in separate water-tight compartments.

Thus the problem of co-education must be viewed from the standpoint of practical needs rather than of theoretical arguments. Where we can afford to have separate institutions for boys and girls, let us have them by all means. Where this is not feasible, the same institution should educate boys and girls together.

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124. TECHNICAL EDUCATION

[1. The modern age based on machines. 2. The need for mechanics. 3. Hence the need for Technical education. 4. The financing of Technical education. 5. Technical vs. Literary education. 6. State policy.]

We live in an age of machines. There are few households in an Indian city that do not nowadays depend upon machinery directly or indirectly. Manual labour is being superseded by steam-power and electrical power. The mighty forces of nature are being harnessed to serve the wants of man. Nature is no longer a capricious tyrant ; she is being domesticated to serve humanity. The hand-loom weaver is going out of vogue, and not

all the twenty years' advocacy of Mahatma Gandhi has been able to bring him back effectively into our social economy. We are dressed by machinery ; transported by machinery ; lighted by machinery ; our very amusements are being purveyed by the mechanical contrivances of radios and cinemas. Every home has to depend on electricity ; every office is equipped with telephones and dictaphones and computing machines of all kinds. Even the playgrounds have electrical score-boards and time-keepers. And this mechanisation of life will increase and expand.

Hence we must have mechanics and technicians to manage these, and heavy industries to manufacture these. The need for industrial education in our country is no longer a subject for debate. Gone are the days when to be a clerk in an office, driving the quill under the soothing breeze of fans and *punkhas*, was the ambition of the average Indian youth, and all the machinery that we had to handle was perhaps the typewriter. Today we are eager to take our place beside gigantic power-driven machines, and feel in our blood the mighty hum and throb of engines and dynamos in motion. To the music of these we will set the progress of our country, overcoming in giant strides the inertia of ages.

But in order to accelerate progress in this direction we have to alter our system of education. Larger, very much larger room must be found for technical subjects in our curricula and courses of study. New schools for these must be opened ; old schools must be forced to change their bias. The over-emphasis on language and literature must be replaced by an enthusiasm for the sciences.

It is good that beginnings in this direction have been made. The government is sponsoring multi-purpose schools for diverting the right type of students to go up for technical training. The Secondary Boards are adjusting their syllabuses to this end. To encourage this healthy trend affiliation should be granted to those schools the managers of which find money to subsidise the new courses. The industrialists may be forced to maintain vocational and technical schools attached to their firms or workshops. The State concerns may show the way in this respect. For example, in West Bengal such schools may be

attached to the Haringhata Dairy farm, the Kanchrapara Railway Workshop, the Central West Bengal State Transport Workshop, etc. The students of these schools may be quickly absorbed in these and allied concerns. If these new schools turn out technicians, the growing industrial development in the country will not suffer from want of technical man-power. That would be a practical way to cure unemployment and bring economic prosperity.

It is of course a good sign that the State is today more alive to the need of technical education. The Government of India maintains three Technical Colleges—the Delhi Polytechnic, the Bangalore Institute of Science, and the Kharagpur Institute of Technology. More and more students are being sent overseas for specialised training not available here. Research laboratories and institutes are located in different parts of the country. Dhanbad has a School of Mines and Applied Geology ; Banaras has a Weaving Institute ; Kanpur has a Textile Institute and one for the study of Sugar Technology. It is also helping the expansion of existing technological facilities at the universities and engineering colleges. The industries are also subsidiary specialised technological institutes like those of Jute, Glass, Ceramics, etc. These will be of inestimable value for the future development of our country.

There are many idealists who think that technical education has not the humanising influence of a literary education. These are old, fossilized ideas. What is important is the spirit in which education of the mind is given and received. If at the basis of our education there is the old Indian ideal of selfless disinterested service, it matters little whether we cultivate our fields with a modern tractor or an antiquated plough, so far as the attitude of the human mind is concerned. The outlook must be socialised.

125. THE FUNCTION OF A UNIVERSITY

[1. The importance of the university in our educational system : why is it so? 2. A university is not an avenue for employment, but of 3. Advancement of learning, and (4) of study and research. 5. The creation of a mental attitude. 6. It must study realities of life. 7. A place of light, of liberty and of learning.]

The University occupies a place of overwhelming importance in our educational system. All our eyes are turned towards it ; all our energies work on behalf of it ; all our aspirations are centred on it. The Universities in our country were originally planned by their creators to be factories for producing on a large scale certificated clerks and officers. Hence the function of an Indian University was for a long time to test the students, after a prescribed course of studies had been completed in the colleges, in order to issue certificates of fitness for holding jobs in offices. Nominal provision was made for the study of law, medicine and engineering. When colleges were started to impart mechanical teaching, it was with a purely limited end in view. And so a vicious system has grown up ;—teachers help the students to memorise for examinations ; students cram their memories with the odds-and-ends of learning ; paper-setters demand of the examinees a moderate reproduction of what they have memorised ;—wheels and counter-wheels all set in motion towards the same end by the powerful dynamo of a craze for certificates.

But this is not the proper function of a University. Nor is it any part of its function directly to solve the problem of earning a livelihood. The complaint that our graduates are unemployed is a charge not against the University, which is not an employment bureau, but against those who have the duty of removing unemployment. To require the Universities to find employment for their *alumni* will be a diversion of its function, and will, in the long run, be a national calamity.

The primary function of a University is the advancement of learning, the pursuit of the sciences and the arts. Asutosh Mookerjee's noblest achievement was this—that he sought to make this function a reality in the Calcutta University. Under

his guidance, study and research became, as they should be, the watchword of the University. But despite munificent grants from private individuals, progress was small, for the alien rulers at the time were uninterested. Private donation is not an effective substitute for State help. The shifts to which the Universities had recourse to find money ultimately reacted on their ideal and led to a debasement of their functions.

A University as a centre of learning and research should have a well-equipped library and up-to-date laboratories. The University Grants Commission has been making handsome grants for this purpose. When the buildings are completed, they should be an asset to the Universities. Stereotyped lectures by University teachers that continue the methods of school teaching are misconceived. Instead teachers should guide students and direct their studies in the seminars and libraries. They should as a rule address students only when they have something important to communicate. Efforts should be made to encourage students to think out things for themselves. They must be taught the basic principles of knowledge and how to apply them. The system should be so devised as to allow full play to the inquisitive mind. If this is done, the University would cease to be a mere continuation of the school on a somewhat wider basis, or an examining body issuing certificates of fitness.

A secondary function is to create in its students a mental attitude. A University should help its *alumni* to develop a balanced mind, an unprejudiced judgment, independence of thought, freedom from prejudices. It should turn out men who are competent to be leaders of men. It should create habits of free thought and judgment.

In the modern world, a University must not be encouraged to remain aloof from the life of the people. It should come down to the solid earth. The old idea of having University towns away from the busy life of men is no longer favoured. Students must not be encouraged to cultivate the 'ivory-tower' attitude. They must face the realities of life. Hence modern Universities tend to grow up in the heart of industrial towns, in close contact with the real problems of life, and in intimate co-operation with commercial and industrial institutions.

It is true the University has no direct concern with the solution of the problem of employment, but it will be an unreal approach if it disavows all responsibility. Every institution has a social end, and performs a social function. When this is realised, it will be found that Universities have the duty of so organising their studies as to fit their students to take up the challenge of life in the proper spirit and with proper equipment. To deny this responsibility would lead only to ploughing the barren sands of futility.

A complaint made against Universities is that they deprive the students of all originality. "Colleges hate geniuses," said Emerson. This is the tone of those academic centres where emphasis on routine and system kills the rarer gifts of mind. "A University should be a place of light, of liberty, and of learning," said Disraeli. It is a motto that should be inscribed in letters of gold.

126. THE PROBLEM OF ILLITERACY IN INDIA

[1. Its widespread prevalence in our country. 2. How tackled in Russia and China. 3. Free and compulsory education upto fourteen. 4. The financial difficulty. 5. A primary responsibility of the state.]

In our country illiteracy has become a really serious problem. We all recognise that illiteracy is bad, that it prevents the cultural growth of a people, that it is completely out of place in an age of science. But illiteracy in our country continues to exist on a mass scale. Among ten men seven are illiterate. Nor is there any organised effort to do away with this appalling state of things. Though we vaguely wish we were not so illiterate, we cannot see our way to get rid of the curse. The result is that we tinker at the problem in a somewhat amateurish spirit. We make experiments. We set up basic schools here and there ; we organise night schools in some places ; in others we call upon volunteers to do the job. We cannot make up our mind as to a really constructive programme, and the problem remains on the whole where it has been all these years.

But illiteracy can be removed and that quickly. Within a decade the Russians got rid of it ; and now the Chinese are following in their footsteps. In Russia illiteracy was as great in 1917 as it is here in India to-day ; now there is no vestige of illiteracy anywhere. Even in the Central Asian countries like Uzbekistan, the condition was even worse. They had, as a matter of fact, no written literature. Today there are innumerable schools ; a large number of colleges and technical institutions ; even Universities and research stations. The same thing is happening in New China before our eyes. The success of the revolution was followed at once by a total war against illiteracy for which the services of all educated men and women were mobilised. If we study the ways and means as to how this magnificent achievement has been made possible, we will also see light where there is only darkness today. In our country, Deshbandhu C. R. Das took up the problem as soon as he became Mayor of Calcutta in 1923, but thereafter our record is blank.

Education must be made free and compulsory at least upto the age of fourteen. That is the plain directive of our constitution. But even where education is free in India, it is not compulsory ; and it is free only in the lower primary stage here and there. The result is that most of those who give up learning after this stage, soon manage to forget all they have learnt and relapse into illiteracy. But if education is made free and compulsory upto a sufficiently late period, this risk is avoided. A great deal of wastage would thus be eliminated and genuine progress will be made. But of course this demands money. Children of workers and peasants have to think of earning before they can think of learning. So, in order to make education compulsory, parents must be assured of sufficiently remunerative work ; this will free them from the need of looking to their children to add to the family income before they have acquired learning. This cannot be done except under a socialist economy. So a true solution of the problem can only be possible when the country has switched over to the socialist way of life.

Mahatma Gandhi recognised this basic difficulty, and he suggested a scheme by which children would begin to earn even

while they were learning in order to defray the cost of their education. In that scheme education is not only craft-centred, but the crafts are so chosen as to have a profit basis. The scheme tries to get round the problem of finance in a capitalist society where the very idea of expropriating private property to meet public ends is unthinkable. But it is open to serious objections. In the first place, it ignores the fundamental principles of child-psychology. Says one critic, "The child is treated just as a policeman or soldier is, merely as a unit in a homogeneous society. His precious individuality is ignored. He is viewed as a means to an end—the end being earning capacity." Secondly, the child's creative instincts should be properly directed, but the Wardha scheme merely seeks to capitalise these instincts, a disastrously wrong approach. Thirdly, as Prof. K. T. Shah pointed out, if and when it is introduced throughout India, it would bring the schools in competition with the craftsmen. These defects would in the long run defeat the very object of education and would thus be no solution of the problem.

The problem can be solved only by an unequivocal recognition of the fact that education must be a responsibility of the State. It must be given a high priority as being the foundation upon which alone the superstructure of the State can be raised with safety. Voluntary effort can only touch a fringe of the problem. For the removal of illiteracy it is absolutely necessary for the State to use all its powers and resources. A modern State requires skilled workers in large numbers ; it requires also the services of intelligent citizens who are aware of their political and social rights and duties. For all this education is imperative, and a State that fails to impart it destroys its own foundations.

It should be mentioned that in our Third Five Year Plan, the need for removing illiteracy has been emphasised. A scheme of having a network of primary schools has been drawn up. If implemented it will mean the first step towards a nationwide programme of fight against the curse of illiteracy.

127. *Nai Talim* OR NEW EDUCATION

[1. What it means? 2. Why is it necessary? 3. The question of making it self-supporting. 4. Its comprehensive character. 5. Conclusion.]

Nai Talim is the new education that is to be based on some crafts, with the object of helping the student to earn while he learns. It will be the foundation on which the superstructure of the nation's life can be raised. It was formulated by Mahatma Gandhi as a practical contribution to the solution of our problem of illiteracy. Its object was to relate education to the actual conditions in which the people live. Mahatmaji recognised—with many others—that the British system of education was wholly divorced from our living conditions. Hence it failed to touch the mind of the people. It was a burden to be borne as a duty, not a duty to be done with pleasure. But Mahatmaji also recognised—what others did not—that in a poor country, like ours, education must be made less expensive if it ever was to be free as the air.

Keeping these objects in view the main principles of basic education have been formulated. In the first place, education must be imparted through the mother tongue. Secondly, it must be craft-centred. Thirdly, the crafts chosen must be such as are profitable and may help the schools to pay their way. And finally, it must be made free and compulsory for all.

The need of imparting education through the mother tongue in the primary stages has never been denied. Gandhiji, however, looked beyond, and envisaged its continuance at all stages of education. But what is really revolutionary in Gandhiji's ideal is that education must be related to some craft. It is intended in the primary stages to accomplish what was contemplated in the various kindergarten systems. Children learn better and more quickly, if they learn through manual work. Use of hand and eye accelerates the working of the brain. A boy will learn arithmetic better, if he has to make his calculations while doing actual measurements for some craft. Such a method will also give practical turn to education. Students will be easily initiated into the process of creative labour. They will

come in touch with the actual conditions of life. Necessarily, as most of our handicrafts are rural in character, the system will also give the rural bias to education that the Radhakrishnan Committee later recommended. Hence, Gandhiji's idea in this respect may well be revolutionary in character.

But when he said that the crafts taught must be profitable in character, that they must help the schools to pay their way, we are on debatable ground. In the first place, it will lead to an exploitation of child labour in order to force up the income of the school on which depends, among other things, the economic welfare of the teachers. Schools may well develop the abuses of the work-houses that Charles Dickens denounced. The poorer students may be put to a sort of forced labour which is utterly demoralising. Secondly, it will lead to an unfair competition with those who earn their livelihood by following some form or other of cottage industries. The products of a school, being the outturn of unpaid child labour, will undersell as against the products of the regular market. Thirdly, education will cease to be a joy : it will develop all the evils of compulsory labour, and it will be difficult to check abuses. Finally, it will make a Government, always hard-pressed for funds and always ready to sacrifice education to other needs, more negligent than ever in its duties in this respect. Further, whatever might have been the case under the step-motherly attitude to education of a foreign government, we can never tolerate a situation which will help our own government to evade its responsibilities in this matter.

Gandhiji's basic education, however, was a comprehensive system aimed not only to educate the mind and to make the students achieve economic independence, but also to help them to build up character and a healthy attitude to life. There are elaborate provisions to teach the students cleanliness, love of work, hatred of idleness, and a sense of civic duties. These are elements which deserve to be fostered. The students may be taught to raise vegetables, poultry, etc., of which they will reap the benefit. An attached dairy will not only be a training, but will ensure a supply of pure milk to the learners.

A basic requirement for the success of *Nai Talim* is to have properly trained teachers. Unless teachers know the art, and

can both teach and work with the students, the scheme cannot succeed. Therefore a large number of training schools for teachers is an indispensable pre-requisite.

Gandhiji's idea, therefore, is on the whole, sound. It is a practical modification of Western methods suited to Indian conditions. But to make it effective, a large battalion of trained teachers is necessary. The Government must provide funds for this purpose. For, unless the problem is tackled on a large scale, the money and labour spent may well go in vain.

This of course is what the Government of India is trying to do.

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128. HIGHER EDUCATION AS A PREPARATION FOR LIFE

[1. The case against higher education. 2. Why it is a wrong view : (a) higher education is an index of cultural level ; (b) it fits one for higher responsibilities ; (c) it makes one efficient for managing the business of life. 3. University education is necessary for freedom. 4. Need for a more realistic planning.]

Higher education, i.e., education that is imparted in colleges and Universities, is in bad odour these days. Truly, in a country with millions and millions of illiterate people, higher education seems, on the face of it, to be almost a criminal luxury, since its high cost imposes a financial burden on the State that, in one view, ultimately deprives the poorer people of any education. And this is more so because we have from our infancy been taught to associate higher education with all the good things of life :—"he who excels in knowledge, drives a coach and pair," runs the Bengali nursery rhyme. But this is one side of the picture. On the other hand, higher education today is, speaking generally, unremunerative ; the half-educated mechanic earns more than the average graduate. And so the conclusion is drawn that higher education is not good as a preparation for life.

But all these arguments may be said to run on false lines. In the first place, so far as the relative claims of primary education and higher education are concerned, the two must be judged from completely different standpoints. Primary education raises the average intelligence of a nation, making it able to undertake its democratic responsibilities in the proper spirit. But higher education is an index of the cultural level of the people. It implies a higher standard of national life. It paves the way for the appearance of great scientists and great poets. It ensures that the nation will not only live, but will contribute generously to the progress and uplift of the world as a whole. Because India has had some form of higher education, even with the limited resources permitted to her by her foreign rulers, she has been able to keep her place in the council of nations. Would this have been possible if she had received primary education only to the exclusion of higher education ?

But the real argument is that higher education fits one for undertaking higher responsibilities—not of earning one's bread merely—but of living a full life. "Man does not live by bread alone"—these noble words are true for all times. Higher education throws open the windows of the mind to the light of knowledge. Besides, its subsidiary effects are seen in refined manners, a habit of clear thinking and a taste trained to appreciate beauty. After all, a man is to be educated not because he is to make shoe-nails and pins but because he is a man.

Furthermore, education certainly makes one more able to tackle the business of life. An educated man will carry into every task to which he is called a system, a habit of organisation, a capacity for simplifying the mechanism of work. Hence higher education will always remain the most adequate means of preparing one for the great business of living, not somehow, but worthily, with noble aims and with commanding success.

It cannot be denied that in our country higher education has not only a great tradition, but has played a noble role in our freedom movement. The teachers and students of our colleges and universities have been the torch-bearers of freedom. They have bren the first to realise the importance of national independ-

ence. Even to-day new political ideas are first absorbed by the college students and then carried far and wide. They have been the leaders of ideas which move nations.

Of course we must not deny that in order to fulfil its purpose, higher education must be wisely and realistically planned. It must have a definite and tangible object. A high education that is meant merely to encourage speculative habits, that makes every man a philosopher, interested only in abstract theories or poets dreaming dreams in a vacuum of abstraction, can never be desirable from any standpoint. Education must be based on life ; it must arise out of the needs of life ; it must serve the ultimate ends of life. Such an education will always be a real preparation for life.

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129. SPECIALISATION IN EDUCATION

[1. The modern age, an age of specialists. 2. The highly specialised requirements. 3. Hence the need for specialised training. 4. It must be based on a sound education. 4. Our efforts at specialisation.]

The modern age is the age of the specialist. Life has become more complex and complicated. Civilisation to-day is not the simple thing that it was in the Vedic or the Homeric age. The Arab *bedouin* or the nomadic Tartar set up a simple social structure for his family and herds of animals, and his civilisation meant looking after these according to a traditional pattern, and observing some simple though stern rules of management. But today we live in giant cities ; our needs are served by huge factories and the produce of many lands ; we have harnessed the powers of nature to do our work. With the multiplication of big organisations, life has become a most difficult and complicated affair. Innumerable problems have to be solved ; obstacles have to be overcome ; contradictions have to be smoothed out. The ancient way of getting round a difficulty by simply submitting to its inconveniences is unthinkable in this age of science. This requires training. But not all men can do all work. Special training has to be given to special men in order to enable them to tackle special requirement.

And how varied and numerous these requirements are! There are specialists in every department of life to meet and satisfy these. Formerly, a physician studied the human system generally, and considered himself competent to deal with every kind of disease or ailment. To-day, the general physician needs the help of specialists for studying each part of the human body, *e.g.*, the radiologist, the cardiologist, the bacteriologist. An engineer in the past was competent to build a house, or lay out a road, or construct a bridge. Today we have the structural engineer, the electrical engineer, the wireless engineer, the mechanical engineer, the refrigeration engineer, the sanitary engineer and so on. And this is the case in every department of life. You open an office today,—and you will need a stenographer, an accountant, a book-keeper, a record-keeper, and what not. Or, if, you start a school, you will need specially trained men for each subject that is taught.

Hence the need has arisen for specialisation in education. At the completion of each stage of education, students must pass on to more and more specialised lines of training. Thus after completing the secondary stage, a student may take to a literary course, a commercial course, or a technical course. A student who has passed the university intermediate course may pass out into the medical or the engineering line. A post-graduate student may go up for highly specialised training in some branch of a science or an art.

For this reason, modern educational institutions must be equipped for specialised courses. There must be institutions to impart special instruction and training. The Jack-of-all-trade type of man has gone out of vogue. He is a misfit in the modern world. No man can boast of encyclopædic learning, however vast his scholarship. Today each department of life needs its own trained specialist.

Of course, specialisation must begin after a course of general education has been completed. It is the apex of a pyramid. Too early specialisation or specialisation after an imperfect general education is likely to be unsatisfactory and shaky. That is a defect, for a rigid mind cannot adapt itself with ease to complex needs. The stage at which specialisation

should begin, and the nature and degree of specialisation at different stages require much thought. The present view is that at the Secondary stage of education, a broad estimate of intellectual capacities should not be impossible, and the foundations for specialised training should be fairly and truly laid.

India is to-day planning for the specialist. She has set up special institutes for turning out trained personnel. The Jute Technological Institute at Calcutta, The Sugar Technological Institute at Kanpur, The Metallurgical Institute of Tatanagar, The Leather Research Institute at Madras, The Pasteur Institute at Patna—these are among the many centres for the training of specialists.

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130. THE EDUCATION OF WOMEN

[1. The need universally admitted. 2. The question of ways and means : (a) should boys and girls have the same type of education ? (b) should there be co-education ? 3. "The women's cause is man's." 4. Education of women will free and liberalise their mind and ensure social progress.]

There is one thing for which we should all be thankful. To-day, we are not required to prove that girls should be educated like boys. That valuable work was done by the great pioneers of the 19th century, by Raja Rammohun Roy, by Iswarchandra Vidyasagar, by a host of other far-seeing builders of our nation. To-day, as a result of their pioneering efforts, in most families where education is imparted to boys, it is being imparted to girls as well. Out of evil cometh good ; and out of the hateful and vicious dowry system has come the spread of education among girls of middle-class families. Parents of girls, who are unable to scrape together funds to meet the demands of a daughter's dowry, find it easier to educate their daughters.

But that does not mean that we can afford to be complacent. The spirit of blind orthodoxy is not yet dead, and old ways of thought often create confusion in dealing with these problems. We have to keep ourselves wide-awake and judge the entire

problem from a purely utilitarian standpoint. The problems posed by the orthodox must be disposed of.

First there is the problem,—should girls have the same type of education as boys ? It is a difficult question, but not unanswerable. There is no harm in giving them the same education, for one of the priceless benefits of education is to liberalise the mind. Perhaps in our orthodox society, the liberalisation of the feminine mind is even more desirable. While we do not forget that girls will be the guardians of home-life, the mothers of future generations, we do not believe that a woman has no other life than rearing a family. "Back to the kitchen" is as meaningless a cry as "back to the village". We should never say "go back", because time never goes back ; always our cry should be "go forward and onward". But of course we must have a clear idea about the goal that we have in view. Since the end of a general education is to liberalise the mind, an education that does it for boys will also do it for girls as well.

There is another reason. In the hard struggle for existence, few middle class families can be comfortable on the income of a single individual. More and more wives are seeking to add to the family income, since our constitution is clear on the issue of equal opportunities for men and women. Hence we should throw the gates of education wide open for all alike.

Another question that will arise is—should girls be educated in the same schools as boys ? In a poor country like ours, the question is partially answered by economic circumstances. In the primary stages, at least upto a certain age, they have to be. Afterwards progress should be paced according to the education of the public mind. To force the pace is not always right ; neither is it right to hold back for fear. We must proceed cautiously ; and carry the public on the road to reform.

The uplift of society depends on the development of all the parts in it. Man's progress depends on woman's,—and is a part of it. "The woman's cause is man's," says the poet. They rise or fall together ; whether they are to be god-like, or slaves, or free, they must go hand in hand. This is the central truth of

the matter. Therefore let us educate our women as we educate our men. Let us light up their intelligence with knowledge ; out of that will come nothing but good. For, in our modern complex social organisation, only the educated can adjust themselves to their duties and obligations and ensure harmony.

Of course to liberalise the mind by education has some consequences. In a conservative society, these may create trouble. For liberal education creates a demand for rational thought which is fundamentally opposed to all narrowness, bigotry and orthodoxy. Therefore conservative Indians look upon freedom for women with suspicion. Men demand political freedom, yet they like to be tyrants at home, and are afraid when they see their masculine authority threatened by the creation of so many girl graduates. But a little thinking will show that the fault is not with education, but with ourselves. Let us liberalise our conservative minds, and believe that freedom is nothing but good. Then when we see educated women trying to take their place in our social and political life, we shall not be sorry ; rather we shall feel happy that it is so.

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131. VOCATIONAL EDUCATION

[1. The demand for trained specialists. 2. The danger of untrained men in an age of science. 3. The need for vocational schools. 4. Vocational education increases efficiency. 5. The duty of the State in providing facilities.]

Every man, except the pampered child of fortune, must have a vocation—a trade or a business or a profession—in order to earn his livelihood. There are institutions for imparting various types of specialised training to help men qualify for this. The specialist is in demand everywhere,—in the office as well as in factories, and even in educational institutions. There are schools for teaching medicine and engineering, accountancy and telegraphy. There are as many types of institutions for imparting vocational training as there are vocations. A person trained in one of these institutions will find greater scope to show his merits than one untrained. This is more than ever so to-day when vocations have ceased to be

hereditary and fathers seldom care to hand down their specialised skill to their children.

An untrained man in the modern world may even be a menace to society. He is a quack ; he knows only the *how* of things ; he has no idea of its *why*. Hence if there is any trouble anywhere,—a breakdown in a machine, or a mistake in a ledger,—all he can do is to fumble and patch up the trouble anyhow, leading to a more serious breakdown or a greater confusion. Really there is no place for the untrained worker, or even the intelligent amateur, in these days of specialised work.

In all technically advanced countries, like England or America, only a few are encouraged to go up for a general education. The majority of students have to attend a preparatory school till their eighteenth year or thereabout, and then pass out with a school-leaving certificate to join some vocational school. It may be a technical school for learning the handling of machines, or it may be a commercial school for learning the intricacies of book-keeping. But it must be some school that makes him a specialist in his own small or big way ; otherwise one finds oneself handicapped in one's struggles for earning a decent living.

In our country vocational education is almost unknown ; or at least very insignificant arrangements are made for it. The arrangements that exist are inadequate and expensive. They are arrangements made by men who depend mostly on foreign experts who have little knowledge of Indian conditions. The result is that in most cases far too much stress is laid on theory which is universal, and too little on practice which depends on exact knowledge of the situation. In a good system theory and practice must be combined. To ensure this, along with class-work, there must be practical arrangements for receiving practical training in a factory or a firm. The apprenticeship which attaches a boy to a firm or a factory has some admirable features. In Soviet Russia, technical classes are attached to factories and agricultural farms which provide workers with excellent opportunities for improving their knowledge and skill. In our country, we are at the beginning of a

period of industrial transformation. New factories and establishments are being started almost daily. It may be worth while to explore whether training classes may not be attached to these which ensure the adjustment of practice with theory in right proportions.

There is no doubt that vocational training makes a man more competent for his job. As a rule a trained teacher would be more efficient than one untrained. A shop assistant who has learnt the theories of business organisation or salesmanship will be all the better for his job. A physician acquires invaluable experience if he puts in several years at a hospital. Commercial organisations will also find in the long run that a trained worker is more economical, although he has to be paid more, because his efficiency ensures a superior quality and a larger outturn of work.

For all these reasons we need an extensive network of all sorts of vocational schools. Today if one has to learn the higher technique of wireless telegraphy, one must go to Poona. For learning agriculture one has to go to Pusa ; for technology to Bangalore, and so on. This is not possible for most of us. Besides the accommodation in the few institutions that we have got, is paltry compared with the needs. The opening of multi-purpose schools is a step in the right direction but it will fail in its objective, if scope for practical training is not simultaneously provided in running concerns and establishments. Since in our country the state is nationalising heavy industries, a well-thought-out scheme towards this end may not be very difficult.

132. SHOULD MILITARY EDUCATION BE MADE COMPULSORY

[1. The menance of war in the modern world. 2. In democracy the army is no longer mercenary. 3. Hence need for military training for all. 4. Will it be an incentive to war? 5. The dangers of conscription. 6. Its benefits. 7. The future shape of things.]

The modern world is fast resolving itself into rival camps armed to the teeth with the latest weapons of destruction. Almost every country suspects some other country or countries of hostile designs against itself. Most governments have to expend a large proportion of their resources in order to put their military forces in constant readiness for war. Hence a trained and equipped army is unavoidable even for a country like India which proclaims its faith in the Gandhian cult of non-violence. The question arises—should military service be compulsory? Should the country go in for conscription?

In a free and democratic country the reasons for conscription are many. The duty of defending one's country belongs to everyone. There is no reason why some should be called upon to risk their lives in war and others should remain in safety. In this view military training should be made compulsory for all, and every one should be liable to be called up for military service. Conscription would provide a permanent and efficient army ready to take the field at a moment's notice. In the last war, Germany had a conscripted army, whereas in England and America recruitment was on a voluntary basis. The result was that it took these latter countries several years to reach the efficiency that Germany commanded from the beginning. Till that was possible, their armies suffered losses everywhere.

A compulsory military education also helps to make the youth of a country disciplined, dutiful and physically fit. They know how to obey and how to command. They can fall into line as easily as they can take the initiative. They are assets in building up a nation. Young men trained in military discipline become efficient workers in peace-time too.

On the other hand, such a system might well be a standing invitation to war. It may also be a temptation to launch in military adventures. It may make a nation unduly warlike. All nations who have resorted to conscription have started wars of aggression sooner or later. It was so among the ancient Spartans and Carthaginians, as well as among the Germans in more recent times. This consideration makes us pause in our support of conscription. It might prove to be a Frankenstein's monster.

Furthermore, a nation will willingly allow itself to be conscripted where the people are the masters, where the people own the material resources of the country, and the increase in the national wealth is reflected in the life of the common man. But where war fills the pockets of the capitalist class and impoverishes the common man, conscription will be unpopular and may in the end be dangerous. For a discontented people trained in war would in the end recoil upon the war-mongers themselves. Hence conscription might not be desirable in a country which is not socialist in its economic structure.

It is hoped that the horrors of war will cure man's desire for military conquests. Thus a desire for peace might be expected to grow as a reaction against war. In that case conscription may not be necessary. But in the world, as at present constituted, where every day newspapers incite a militant disposition, it may not be possible to do away with conscription. The world is not yet prepared to accept *ahimsa*. Even India is not yet prepared for it—as would appear from the amount she is spending over military forces and the delight she takes in military displays. Nor may it be safe for her to refrain from military preparedness in this age of predatory capitalism. What happened to Egypt may happen to any other under-developed country. Conscription does make a people fit and well-organised, not necessarily for attack, but certainly, for self-defence.

And yet it is quite likely that compulsion will soon become useless for military purposes. Formerly a short course of drilling and training in the use of elementary weapons was sufficient. The militia was an adjunct of the standing army.

But with the complete mechanisation of weapons and the possibility of manipulating them from long distances, soldiers will no longer be needed as canon-fodders. Military personnel will have to be recruited from scientists and technicians and trained specially to wage long-distance warfare. When war becomes a push-button affair what use would be served by imposing soldiers marching to the martial music of military bands ?

133. THE EDUCATIONAL VALUE OF SPORTS

[1. The importance of sports in British schools. 2. Why sports so necessary : (a) teaches sense of discipline ; (b) inculcates dutifulness ; (c) stimulates the will to win ; (d) leads to a desire for united efforts. 3. Influence of sports on character.]

The great Duke of Wellington once saw the boys of Eton School playing on the fields and was moved to say, "There our great battles were won." The remark is significant. He meant that young lads acquire on the playground not only physical stamina, but discipline, the habit of obedience, the will to win, —and these virtues make them great soldiers when their country calls them to the field of battle. Thus the Duke taught us not that sports give us pleasure, but that it educates us in virtues which help to win the battle of life, the struggle for existence.

We do not belittle the pleasures of sports. It is very well to enjoy the delight of running about in the open field and to 'feel our life in every limb'. But that only makes the lessons that we learn all the more pleasing. To develop character, not by dry-as-dust moral lessons, but in the course of our enjoyment of games, is a privilege which we must value.

The most important lesson that sports of all kinds teach us is a sense of discipline. A good sportsman must always learn to obey the rules of the game and the orders of the captain. Lawlessness is a vice that has spoilt many a promising career. The sportsman is never lawless. He knows how to obey. He knows the value of the proverb—"He who knows how to obey will know how to command."

Discipline goes hand in hand with duty. On the playground, each individual has his allotted duty to perform. He has to carry out his share. It is his duty to help winning the game by obeying his captain. Discipline, duty, obedience—this is the great moral triangle that encloses a strong character. The weak man shirks his duty ; he tries to be defiant, mistaking disobedience for strength. But the really strong man, who knows he is strong, is never ashamed to obey.

Another great virtue which sports teach us is to acquire the will to win. Life is a struggle, a constant fight against difficulties, against adversities, against disappointments. The weak-willed man resigns himself to what he calls his fate, because he has not the will to victory. He belongs to the ranks of the defeated. He is a member of the society of cowards. He is not a sportsman. For a sportsman takes defeats and disappointments as a part of the game. They nerve him to greater efforts, to a stronger determination. Today he is defeated, but he knows that tomorrow he may win ; nay, he is sure to win provided he holds his chin up. Perhaps this is the most valuable lesson that we can learn from the British. They are true sportsmen. They know how to fight ruthlessly, but they know also how to take defeat in a sporting spirit, and to prepare themselves for a greater fight.

Finally, the true sportsman knows the value of team spirit, of unity in action, of harmonious effort. Look at the rowers in a boat ; how excellent is their combination ; how harmonious their action ; how well-timed their strokes. It is almost musical in harmony. If one of them misses his rhythm, the harmony is destroyed. How often have we not seen on the football ground, a splendid opportunity lost by the selfish desire of one man to shine at the expense of the others. It is the same in the cricket field ; the same everywhere. Unity of action inspired by unity of purpose—that is the great lesson which we can learn from sports.

So sports of all kinds are not only good for the body, they are good for the mind and the character. The lessons learnt on the playground will make better soldiers of us on the battle-

field of life, in our war with adversity, opposition, misfortune, and destiny itself.

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134. PHYSICAL CULTURE

[1. The gymnasium in ancient Greece. 2. Its vogue in modern India. 3. Need for it among our students. 4. Obstacles to physical culture: (a) bookishness; (b) the cinema. 5. Physical culture means body-building. 6. It should be a part of the university course.]

The ancient Greeks, who planned their life on a scientific basis, imparted their education in gymnasiums. They realised that a sound mind could only grow up in a sound body. A weak constitution means enfeebled intellect. So, build up your body if you want to build up your mind—that was their slogan.

It is a good thing that in our country we are gradually realising this, and we regard a gymnasium as the one thing needful in every one of our educational institutions. It is too much to say that we have become completely gymnasium-minded. But the first steps have been taken; schools and colleges have been provided with facilities for physical culture, and an instructor for the purpose is regarded as a necessity. The university is taking greater interest in our physical education. It checks up annually, in a rough sort of way, the progress or deterioration in the health of its students. It also encourages athletics and sports, and has more than one organisation for the purpose. But still much remains to be done.

The first thing necessary is to compel the idle fashionable class of students to change their habits. Their habits of sitting down in a group at some place and spending the time in useless gossip should be ruthlessly eradicated—even with penal legislation if need be. They should all be forced out into the playgrounds and the gymnasiums, and made to sweat like manly labourers, and thus make themselves useful members of society instead of being parasites.

Then there is another class—equally contemptible and dangerous to society. It is the class of bookworms. Nothing

is so irritating as to see a bookworm—short-sighted, thin-chested, hunch-backed—poring over his books in order to gain prizes and distinctions at examinations. These bookworms should know that the real examination will come after they leave their universities, and that mere book-learning will be of little use to them then. A sound health, a good physique, bodily fitness to work hard and long will be indispensable for winning success.

Another enemy to physical culture is the cinema. Really the crowds of idle young men and women that frequent our cinema-halls every evening, when they should be on the open maidan, make a tragic sight. To see a football match is not so bad, for there you have to exercise your lungs at least and be in open air, and that is something. But the authorities should close all cinemas between five and seven in the evening, or forbid them to young people.

Physical culture means body-building, the harmonious development of all parts of the body. There are some who take to physical culture only to acquire extra-strong muscles and extra-ordinary powers of physical endurance. In this effort many ruin their health by imposing too great a strain on a particular part of the body. The body is a harmonious structure. It cannot be the object of any real culture to develop one part of the body at the expense of the others. The majority of us wish to be something better than mere showmen at circuses. A regular course of training under a competent teacher is all that is necessary, and by following this we will make our body what it is meant to be—the Temple of the Soul.

It is a good idea if the university makes the examination of health a part of its annual examinations. Unless a student passes a minimum test in health, he should not be allowed to pass out, be he ever so good in the theoretical papers. At least his pass certificate should be kept back until he passes the physical test within a period—say, of six months.

But greater inspiration comes these days from the athletic meets within a country or outside it. The Olympic or the Asian games have roused governments from their apathy. In India the

different Boards for controlling sports and games are being gradually brought under State control. It is expected that this would help maintain reasonable standards and promote the physical fitness of our people.

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135. COMPULSORY GAMES IN SCHOOLS & COLLEGES

[1. Why this question ? 2. No objection in theory. 3. Practical difficulties. 4. How to overcome them ? 5. What is being done ?]

The need for students participating in games is universally admitted. The Duke of Wellington is said to have boasted that the Battle of Waterloo was won on the fields of Eton College. Whether battles are won or lost, there is no denying the fact that participation in games makes students more fit, disciplined, and efficient. Not only is the body made beautiful, but traits of character are developed which in the long run make one a better leader and worker. In European countries, the question of compulsion does not arise since every student joins some form of games throughout the year. But unfortunately, our heritage is different ; we are never encouraged to join games. Things are improving certainly, but the pace of improvement is slow. The result is manifest when we are pitted against foreign teams in international games and sports. Then all our skill is of no avail against superior physical fitness. Therefore the question is asked—should games be made compulsory ?

If games are good for us, there can be no objection to introducing compulsion. The theory is unexceptionable, and will receive unanimous support wherever it is advanced. Where young people do not themselves come out on the playgrounds, compulsion is salutary, and even essential. And yet that it has not been introduced is easily explained. There are difficulties which, on the face of them, seem insurmountable.

First, in a big city there is the want of playgrounds. Most colleges and schools in the cities do not have attached playgrounds. They cannot think of introducing compulsion because they do not have the space to organise them on a mass scale.

This difficulty, however, is local, confined to congested cities. But even more difficult is the problem of nourishment. We are an ill-fed people : it has been scientifically shown that the caloric value of our food is quite insufficient. To impose physical labour on us without substantial improvements in our dietary would have unfavourable results. Thirdly, there is the everlasting question of finance. Compulsion in games is unthinkable without the services of a sufficient number of teachers and organisers. There must be money spent also on the maintenance of grounds and equipments. Considering the slender means of our educational institutions, expenditure of money on games would be looked upon as a luxury.

But the difficulties have to be overcome. The question of suitable playgrounds is the least difficult. In the countryside there is no want of land. In the city arrangements must be made with the Corporation or the government to set apart the parks and maidans for the use of students for a certain period every day. A planned distribution of time and space may not be impossible.

Finance will be a greater difficulty without liberal grants from public funds. Fortunately in recent years, the governments are turning their attention to this aspect. The Universities and Educational Boards are allocating funds to schools and colleges for physical training.

As regards suitable food, the burden should be shared between the State and the guardians. Nutritious tiffin should be provided in schools and colleges at more or less subsidised rates. The maintenance of canteens to provide cheap basic food like milk and fruits is a necessary reform in keeping with the spirit of the times. Guardians should also be encouraged to co-operate in introducing a properly balanced diet in the home even against national habits and prejudices.

As regards physical instructors, the schools must make provision for them as they do for instruction in any other subject. They can claim Government help, and no national Government should be niggardly. Students of any institution who have specialised in physical culture may be required

to put in service for a year or so in this department of the institution after they pass out.

The problem is important. It should be immediately taken in hand by the School Boards and Universities. Something, of course, has been done recently. Under the Amrit Kaur Scheme, arrangements are being made to provide suitable instructors at different centres. A mountaineering school under Tenzing Norkay has been established in Darjeeling with State aid. But all this is being done in a rather unplanned way, and is meant more to promote individual efficiency than to encourage all-round development. This can be done only by introducing compulsion in our schools and colleges. With goodwill and effort, it is not unmanageable.

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136. THE USE AND ABUSE OF ATHLETICS

[1. Introduction of Athletics in our country. 2. Its uses : (a) for physical well-being ; (b) for increasing general fitness. 3. Its danger lies (a) in excess ; (b) when it is made an end in itself. 4. Can sports be combined with profit ?]

There was a time when in our country not much importance was attached to athletics as such. A pioneer in this direction—so far as Bengal is concerned—was Nabogopal Mitra who organised the *Swadeshi Mela* (the precursor of the National Congress), in the seventies of the last century. He had his gymnasium close to what now is the Vidyasagar College in Calcutta, and—strange as it might seem—he had Maharshi Devendranath Tagore as his patron in this enterprise. Since then we have travelled a long way, and physical culture has now come to be looked upon as an essential part of education. Athletics therefore are organised by every educational institution and by every club, and all sorts of encouragement in the shape of prizes are given to attract young men and women to take increasing part in these. Today our young men compete with the world in regard to physical fitness and perfection. One of our young men became "Mr. Universe" the other day ; he comes from Bengal, but he holds up the flaming torch of India.

In these days the usefulness of athletics therefore need not be dilated upon ; they are admitted by all. In the first place, they improve the health and general physical well-being. Secondly, they promote physical fitness. The athlete will generally be found to be more alert and prompt in the execution of his duties. He is always physically fit. Thirdly, he has a more presentable appearance and creates a better impression. He has complete control over his limbs and does not fidget when called to attention. But why enumerate the various uses of athletics which are known to and admitted by all ?

The danger today is not that young men and women avoid athletics ; the danger is that they might overdo it. One must guard against misusing athletics by remembering that too much of even the best thing is bad. Brawn and muscle do not make the whole of a man ; brains are also necessary. One too much addicated to althletics may often run the risk of neglecting his brain for the sake of his body. If all work and no play make Jack a dull boy, all play and no work will make him even duller.

Athletics are abused when they are looked upon as an end in themselves. After all they are only a means to an end. He who makes it his only object in life to develop his body in a particular direction does himself the greatest wrong. Virtue lies in moderation. Some exercise every day to keep the body in a condition of fitness is the golden rule. The wise Addison recommended a knowledge of the different parts of the anatomy as the sure way of knowing how best to exercise the body. The prescription is wise : he who knows his body knows also how to use it properly. And he may be trusted not to misuse it or to apply any part of his body for a purpose other than for what it was intended.

A moot question is whether it is right to exercise the limbs without creating a valuable by-product in the shape of something useful. Martial, the Greek moralist, put the problem nicely when he wrote, "Why do strong men fatigue themselves with dumbells ? Digging a vineyard is a worthier exercise for men." But we do not subscribe to this utilitarian view : we appreciate, with Shakespeare, "the rich advantage of good exercise". After all, "the wise for cure on exercise depend", and that in our view

is a sufficient justification for indulging in it. An English poet put it neatly :

> Health is the vital principle of life,
> And exercise is health.

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137. THE EDUCATIONAL VALUE OF TRAVELLING

[1. Travelling as a part of education. 2. Why? (a) it makes history something real; (b) it broadens the mind; (c) it makes one resourceful. 3. An ally of the historian. 4. A traveller should be a teacher, not a gossip.]

In England, after a student passes out of the University, he invariably goes out travelling. It is a part of his education. He may travel about for a year ; or he may do so for a month, according to his means. But he looks around him from the world of books to the world of men. He supplements his theoretical learning by practical experience. The need for this is not properly understood in our country. One reason is perhaps our poverty. But this is not everything. A little can be made to go a long way if we have the will to do it. Nowadays, of course, the colleges often organise expeditions and excursions. The practice is growing, and we may look forward to a time when it will become universal.

Travelling teaches many things. It makes history real. To read of the Battle of Plassey is one thing, and to see that scene of our humiliation is another. It is one thing to admire the greatness of Islamic culture from our books ; it is quite another to see it in their architectural achievements at Delhi and Agra, their palace-gardens at Lahore and Kashmir, as noble expressions of that culture. Travelling gives us a true conception of the geographical, geological, and minerological resources of our country. It creates in us the desire for investigation, exploration and discovery.

But travelling has more indirect lessons to teach us. The man who lives in a village is not the same man after he has

visited the town. His mind is enriched ; his outlook is broadened ; he learns that the world is a much bigger place than his small community. The wider he travels the greater the benefit. He will shed his prejudices quicker ; he will take to new ideas more promptly ; he will be less dogmatic about his personal or communal superiority. At the same time, comparison with others will create in him a more thoughtful appreciation of his own national virtues. He will learn to value the good in the customs of his own country with much greater understanding.

Travelling also develops resourcefulness. In our travels, we are faced with many unforeseen difficulties. We may not know the language of one place and feel utterly helpless. At another, an expected remittance fails to arrive in time. At a third, we run short of some necessary article which cannot be obtained at the place. A hundred other difficulties may arise. The travelled man will be found more resourceful in devising means to overcome these. He is ready-witted, quick to invent and prompt in action. These are lessons much greater than mere book-learning. The traveller may have to be his own cook, his own tailor, to do his own washing-up, in a word to look after himself. He becomes what we call an all-round man. You can fit him into any scheme or position.

Travellers who leave accounts of their travels become the allies of historians. How thrilled we are to read how Huen Tsang in the 7th century, witnessed the *Kumbha Mela* at Allahabad, and Marco Polo mixed with the South Indians in the 13th. Travellers with a scientific outlook become explorers ; those with an imaginative mind become 'the abstracts and brief chronicles of the time.'

In order to benefit from travelling we must learn to avoid certain pitfalls. The much-travelled man has a tendency to be a great gossip. He is liable to draw attention by exaggerating his deeds, by advertising his self. "A traveller's tale" is a term of reproach. The traveller must learn to value truth. He is a teacher, and he can educate others out of the fullness of his knowledge and experience.

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138. READING AS A FACTOR OF EDUCATION

[1. Reading educates the mind. 2. What should its place be in an educational system? 3. How should it be conducted? 4. What are its benefits: (a) acquisition of knowledge; (b) mental stimulus; (c) helps judgment; (d) has a recreational value. 4. How should books be read?]

Education means the all-round development of our faculties, —physical, mental and moral. Physical education should be imparted on playgrounds and gymnasiums by means of sports, games and exercises. Moral education depends largely on healthy discipline exercised over young minds at home and at school, and more by good example than by precept. But for the education of the mind, nothing can be more helpful than the study of books. Instructions imparted by teachers are of course necessary and useful in their own way, but perhaps even more valuable than tutorial instruction is the instruction that is derived from the study of books. For it often happens that a man's real development so far as his mind is concerned is due to the influence of the books that he reads or has read. The novelist Saratchandra Chatterji was not highly educated in the usual acceptance of the term, but he had furnished his mind by a wide reading of books, and their influence on the make-up of his mind and on the essentials of his art has been very great.

Hence whatever arrangements we make for the education of our boys, ample provision must be made so that they can have the opportunity to read a large number of books, to browse happily in a select library. Of course it is necessary to read books with discrimination, particularly in these days when all sorts of books are being published daily and advertised extensively. Even if it were desirable to read a considerable section of the books that are published, it would be physically impossible to do so for the most voracious reader. Reading of books must therefore be organised in such a way that we can derive the maximum of benefit from reading as many of them as might be possible for us.

Needless to say that for this purpose it is better for the reader to rely on the help and guidance of a well-read man. In

Western countries the librarian is invariably a man of this type. Librarians are specialists in charge of the different departments of knowledge, and they are more than helpful ; they often create tastes and direct the mind. In our country it is best to rely on the teacher. He knows the mental aptitude and capacity of his student, and he gives his suggestions accordingly. By following his suggestions, therefore, the reader economises time and avoids wastage of labour.

A pertinent question is—what exactly does the reading of books help the reader to achieve ? Books are a storehouse of ideas and information on a variety of subjects. By the study of books readers gather information, and acquire knowledge. Further, a good book is always an intellectual stimulant ; it excites the mind and provokes thought. Again and again we find that by reading a particular book, we have had to modify our impressions and opinions. Hence the study of books often liberates the mind from the limitations of prejudices and conventional ways of thought. It not only corrects errors but improves judgement. Hence it follows that books help our minds to expand. That, after all, is the ultimate end and object of education—'to free, arouse and dilate the minds', as the American poet Whitman so admirably said.

The recreational value of reading is often supposed to have nothing to do with education. But that is only if we look upon education from a narrow standpoint of merely acquiring knowledge. Taken in a broad sense, recreation rightly used is a valuable aid to education. And there can be no better form of recreation than the reading of books.

Something must be said about the manner of reading books. Reading for education demands close application to the contents of the book ; it involves intelligent labour and constant attention. He is a bad reader who passes over a word or a sentence without taking in its full meaning and implication. The good reader pays attention to everything. But there are also times when one loves to skip over the pages of a book. It is a process that certainly refreshes the mind and makes it fit for more strenuous pursuits.

But even a good thing may be carried too far. "Books", as Stevenson says, "are good enough in their own way, but they are a mighty bloodless substitute for life". "The bookful blockhead ignorantly read" is rightly viewed with contempt. Reading is no doubt an important part of life, but it would be a mistake to equate it with living.

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139. THE VALUE OF BROADCASTING IN EDUCATION

[1. Broadcasting today. 2. How it can help education. 3. Its possibilities for our country. 4. Its limitations as a medium of instruction. 5. Its role in a backward country.]

Thirty years ago broadcasting was in its infancy. Today it is a powerful influence, an invaluable agent of propaganda, a powerful factor in the spread of education. It brings the world near to our hearth and home. Indeed with the invention of the radio the world has become altogether a smaller place than it used to be, for we are in constant communication with all parts of it. We listen to the music of Moscow, the trade report from New York, the expositions of science and literature from London or Paris, the speeches of great orators, or the songs of the most renowned artists, coming to us from all over the world.

But it is in the field of education that broadcasting holds out the biggest possibilities. Students can today learn the best of everything from the finest expositors. It is one thing to read Shakespeare's drama and quite another thing to hear his plays recited or acted by great actors from London. Over the radio we hear great explorers describing to us the thrilling adventures that they had faced ; great scientists recounting to us the steps which led them to make their discoveries ; great statesmen unfolding national and international policies. The value of these from the standpoint of education cannot be minimised. "With these resources (of broadcasting)," says Dr. Darlington, "teaching can be made a mode of drama." Boys come into a sort of personal touch with the best teachers ; privileges reserved

only for the rich in costly schools can now be brought home to all without any prohibitive cost.

Of course the fullest use of the radio as an instrument of education has not yet been made in our country. There should be opened in every centre a special programme, relays on special wave-lengths for all varieties of students. In the sphere of adult education, the radio may be utilised with considerable advantage. Every village should have a central place where men and women can meet at the end of the day and can receive intellectual enlightenment from the radio installed there. One can easily estimate how great the services of the radio might be in fighting ignorance and superstition which are enslaving our people in a way that makes advance impossible in many spheres of life. Not only for adults, but for children of all ages, there should be a varied educational programme graduated according to age groups. It would stimulate thinking and enrich the minds of these young hopefuls with information. In European countries the services of the radio in the field of education are being increasingly used every day. We are the most backward in this respect, for our so-called children's programmes are a mere flash in the pan.

Thus, rightly used, broadcasting is likely to be the greatest educational force in the world of the future. That does not, however, mean that it will, or can, or even should, replace our schools and colleges. For the human touch that there is in receiving instructions from a teacher can never be available to a radio-listener. A radio 'class' must be by its very nature, something mechanical. The student is a mere listener—he has no active personality, and if the development of personality is a part of education, it can never be achieved by the radio. Another great danger of using the radio as an instrument for the spread of education is that in the hands of a totalitarian government it may be used to cripple freedom of thought ; it does positive disservice when by dealing out ready-made stuff it kills the spirit of free inquiry, and creates conditions in which the individual mind all but ceases to function.

But in a genuine democracy, in a people's government, there is no fear of this. In the hands of such a government, broad-

casting will be a powerful factor in the spread of education among millions. This is specially so in an educationally backward country like India, for combating those prejudices and superstitions that are such obstacles to real progress.

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140. THE MEDIUM OF INSTRUCTION

[1. The problem in our country. 2. The legacy of English. 3. The menance of Hindi. 4. The object of a medium of instruction. 5. The evil effects of a foreign medium. 6. The problem of textbooks in our country. 7. The multi-lingual state.]

It is only in our unfortunate country that the question of the medium of instruction is a problem to be debated and discussed. Any other country would be surprised to hear of the existence of such a problem at all. For in all civilised countries, the medium of instruction is the mother-tongue. This is so natural as to be beyond all questioning.

The problem, as it exists in our country, is one of the unfortunate legacies of foreign rule. Our British rulers, in the dark days of our dependency, made English the medium of instruction. When a few gifted men learnt to speak and write English with force, and even with elegance, the achievement was hailed with applause, and it was felt that this absorption of knowledge through a foreign medium was not an evil ; on the contrary, our own vernaculars not being properly developed, it was a blessing that the British had taught us their language, for it was through English that we established contact with the thought and culture of the West. It is unfortunate that such a view finds favour even with veteran educationists, and the idea of vernacularisation of the medium is regarded by them as a retrograde step.

Recently, another danger has cropped up. Since Hindi has been made the *rashtrabhasa*, a section of our North Indian countrymen, which include some influential public men, are insisting that Hindi should be made the medium of instruction

all over India. The idea is thereby to create a linguistic unity as a prelude to a wider national unity.

The advocates of English and of Hindi make one mistake : they forget the object of a medium of instruction. The object is what the phrase implies—to use a language as the direct means for imparting education. It needs no argument to prove that the mother-tongue helps the assimilation of knowledge with the utmost ease. It is therefore the natural medium. Knowledge received through the mother-tongue is always more concrete and intimate ; in a foreign tongue, it comes as an abstraction. For words are symbols of things. And in the vernacular they have become so fused with things in our understanding that they have become almost the things themselves ; a word suggests the thing automatically and at once. But in a foreign language words lose this immediacy of suggestion. Hence the process of assimilation becomes more difficult, less automatic. That is why knowledge imparted through a foreign medium can seldom be perfect. Furthermore, it involves a great wastage of labour.

The evil effects of our acquiring knowledge through a foreign medium are now making themselves felt. In the first place, we attribute to this the apalling percentage of failures at the various examinations. The wastage of labour involved cannot be estimated, but its consequence is writ large on the intellectual map of India. Secondly, it explains the paucity of original talent in our country. No one will say that the average Indian is intellectually deficient in comparison with other peoples, and yet the fact is significant that we can count our C. V. Ramans or J. C. Boses on our fingers. India lags behind the civilised nations of the world in creative knowledge. Thirdly, it has destroyed our faith in ourselves. We suffer from a complex of cultural inferiority. We are not satisfied unless our work is appraised by foreigners. The cultural domination of the West has not ceased in spite of the end of political domination.

A common argument against vernacularisation is the want of suitable textbooks in the vernaculars. How trite this argument is can be seen if we just consider that as soon as the University made answering of scripts in the vernacular optional, books began to be published in different subjects, and a healthy com-

petition among the authors leads to improvements year after year. It would not be difficult for the University to appoint a board of authors and editors to write standard textbooks for the higher examinations.

A second argument is that the step will make education of students hailing from other States difficult. This is one of the arguments offered by those who advocate the adoption of Hindi as the medium of instruction. But in a country where each State has its own language, the idea of having cosmopolitan universities is unwise and unpractical. Besides, the advantage of teaching through the vernacular is so *overwhelming* that every other consideration must give way to it. Rather arrangements should be made to permit a student to appear at examinations of the university of their choice. Finally, if our students going up to the European university can pick up French or German or Russian as the case may be, it surely reflects no credit on our intelligence when we sky at the idea of their learning an Indian vernacular.

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141. THE PLACE OF LITERATURE IN EDUCATION

[1. The study of literature in ancient times. 2. Science vs. Literature. 3. Why is study of literature so necessary? 4. Evils of laying too much stress on literature. 5. Literature as a part of the 'humanities'. Recent trends in our country.]

There was a time when the study of literature and philosophy in the abstraction of the pure intellect formed the basis of education. They provided the solid foundation upon which the superstructure of culture could be securely raised. But as time went on, what used to be considered so solid and secure was found to be somewhat shaky and unstable before the attacks of reality. Hence it was natural that their supremacy in the educational world should come to be seriously challenged as science by its achievements began to engage the attention of man and to play a dominant part in human life. Science was found to be indispensable in man's daily life. The question then

arose—should literature continue to occupy its privileged position in our schools and universities ? Or should the place of honour now go to science ?

There is no doubt that in the modern world we cannot think of doing without science. Scientific knowledge is essential for all because we depend on scientific appliances each moment of our existence. No one therefore would object to giving to science a place of importance in our curricula of studies. But that should in no way affect the position of literature. The aim and object of literature are entirely different from those of science. But they are something as important, and there is not, and need not, be any inherent antagonism between the two.

Literature deals with the stuff of which life is made. The study of what the men of letters have thought and felt has permanent interest for man. It gives an immediate sense of experience to reality. Only the prejudiced will look down upon the study of literature.

Literature, by bringing us into contact with the deepest thoughts of men, elevate our minds. By expressing the profoundest emotions that have moved mankind through the ages, it helps to refine and sharpen our feelings. By presenting life in new aspects or new facets of it, it brings us into contact and conflict with new experiences. The study of literature ends in an improvement of sensibility, a certain depth of perception and its best gift is some faculty of spiritual freedom, a certain largeness of temper. It may thus be said 'to free, arouse and dilate the human mind'.

But exclusive preoccupation with literature is bad. It makes one fanciful, sentimental, unpractical in one's habits of thought. It often promotes an escapist tendency, a desire to withdraw oneself from the realities of life and take refuge in dreams and fancies. But these effects, we must remember, are seen only when literature creates its own special world, a kind of cloud-cuckoo land with no basis in reality. Such literature which is often a cult of abnormal persons may well be a drug and as harmful in the influence it exercises on young growing minds.

In the mediæval universities of Europe the study of literature was classed under what were called 'the humanities'. Its object was the development of the human personality. Man is a complex entity ; he has reason, feelings, aspirations, and dreams. These different elements of his nature need to be developed harmoniously. Literature was supposed to bring about this harmonious development of the human mind, to help to bring into existence a balanced personality. There is a tendency these days to make education utilitarian in character. The tendency is not to be discouraged by any means. Only its evils must be corrected. And they may be corrected if the role of literature be properly appreciated and amply provided for in our educational system.

It is significant that in the most technically advanced country in the world, the U.S.A., the study of the 'humanities', as it is called, is being made compulsory in the science and technological institutes. We are following the example in our country, and provisions for the study of literature are being made in the curricula of technological institutions. If the aim of education is the creation of a balanced personality, literature must play an important part.

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142. SCIENTIFIC EDUCATION VS. LITERARY EDUCATION

[1. The modern need for scientific education. 2. Attitude to science and literature in the past. 3. What literature is supposed to do? 4. What science is supposed to do? 5. A synthesis is necessary.]

We live in an age of science. The triumphs of science have changed our mode of life beyond all recognition. It has affected our ways of thought ; it has influenced our ideals of life. Hence we cannot imagine an education today in which science has no place. Indeed some have begun to doubt whether we are not over-doing the craze for science. The arts classes are becoming

more and more empty as the days pass by. But there is no accommodation for students who wish to read science.

But only a few years ago it was not so. Education meant literary education,—the study of language and literature, of philosophy and history. Even in England right up to the middle of the 19th century, science had only a subordinate place in the curriculum of studies. But the vast developments in Physics and Chemistry, and along with this the great progress made in scientific inventions, changed the entire situation. The study of science became a necessity, for science had invaded our hearth and home. The question now arose—if science had to be taught in our schools and colleges, to what extent should it be allowed to displace literature and allied subjects ? Over this question a right royal battle was waged in which the foremost educationists took part, arrayed on one side or the other.

Those who advocated the cause of literary studies and who wanted that literature should retain its pride of place argued that literature broadened men's outlook and filled men's minds with noble ideas. Literature improved the taste and imparted culture. It refined the feelings and passions and brought peace and restfulness to the human mind. Furthermore, it ensured a knowledge of the use of language and thus enabled men to express themselves clearly and vigorously—qualities so necessary in a democratic age when we must move men by persuasion. Hence, they argued, literature must never be sacrificed to the study of science.

The advocates of scientific education were equally eloquent. They pointed to the need of having a knowledge of science in an age in which scientific inventions and appliances played such a big part in human life. In answer to the claim made by the supporters of literary studies they referred to the many qualities that the study of science develops. Science makes men practical, observant, inquisitive. Study of science develops patience, conscientiousness to facts, and a capacity to discover the laws and relations between facts. These qualities are as important in our life as the culture, refinement and idealism that the study of literature is supposed to promote. In addition to all this

they pointed to the significant fact of all, *viz.*, that science alone can improve and raise the standard of life.

The truth of the matter lies midway between the two extremes. Neither is exclusive of the other. Each has its own sphere of influence and importance. Each has its peculiar advantages, its distinctive excellence . Hence we cannot recommend the exclusive study of any one of them. If we devote ourselves only to the study of literature, we run the risk of being unpractical and imaginative. We take our ills too much for granted and try to reconcile ourselves to unwelcome or unpleasant facts in the name of spiritualism and idealism. Ultimately we become conservatives, blind apologists for the existing order ; or we become arm-chair revolutionaries who preach all sorts of remedies but never dream of trying to translate them into action.

If we study science exclusively we may become dogmatic and conceited. We may lose sight of the mystery of life, its marvellous many-sidedness. But a study of both will create a balanced personality, cultured and temperate and alive to the meaning and purpose of life.

Therefore in any system that seeks to fulfil the true function of education, there must be due provision made for the study of literature and science. Then only we can look forward to the emergence of a race of men whose material outlook will be leavened with a visionary idealism,—the idealism to make the world a better place to live in for all alike ; and whose idealism will be given a practical bias by an emphasis on environmental factors.

143. THE PLACE OF ENGLISH IN MODERN INDIA

[1. How English came to be our medium of instruction. 2. Its evils : (a) it prevented natural powers of thinking ; (b) it put a severe strain on the student ; (c) it led to a neglect of other subjects. 3. But there is need for learning English : (a) it helps us to maintain cultural contacts with the outside world ; (b) is necessary for carrying on business with the outside world. 4. Extent of knowledge required for this. 5. Its proper place.]

More than a hundred years ago English was made the medium of instruction in India. The system was unnatural ; yet we cannot say that it did no good. On the contrary, it introduced into a stagnating India the vital influence of a living and growing culture ; it brought us into intimate contact with the great gifts of Western civilisation. But it cannot be denied the attempt to study a foreign language as our own imposed on us a heavy burden. We had to think in the vernacular and write in English. It was such a severe strain that it arrested the natural freedom in our habits of thinking. Originality was stifled under the pressure of this unnatural system. The few who have displayed powers of original thought have done so in spite of the system. Their names can be counted almost on one's fingers. The reason is that with us English words and phrases were just dead symbols ; they did not carry vital significances. They could be used mechanically as counters. But words are not dead counters but living realities. Their full value is lost unless we could saturate ourselves in the distinctive idiom of a language, which arises from contact with the life around us.

The emphasis on English has also been a handicap on our schools. Teachers who can teach English with the facility of a vernacular must always be rare. Added to this is the need of finding greater space for teaching English in the school time-table. Nearly one-third of the total periods of work in the school have to be devoted to the study of English. This means that other subjects have to be neglected correspondingly. Thus there is wastage all round,—wastage of time, wastage of effort, wastage of intellect. This is best seen in the results of our examinations. If 75% pass in other subjets, the percentage

of pass in English is hardly 25%. This is a state of affairs to which no one can remain indifferent.

No one will say that English should be banished from our curricula. That would be suicidal. But our approach to the problem must not be sentimental. We must be severely practical, which means, first, that we must know why we need to learn English ; and secondly, how best that need might be fulfilled.

We need English for two reasons. First, because, for a long time yet, we must maintain our contact with the intellectual life of the world through that medium. English bids fair to become the *lingua franca* of the world, and therefore will bind us in a common framework of universal culture. It also makes the sciences of the West easily accessible to us. It will take some time for books to be written in our vernacular which may make it unnecessary for us to learn English. We, therefore, must know English sufficiently to understand the language fairly well.

Secondly, we must know English in order to be able to write a few letters, to make a brief synopsis, etc. This is necessary for helping us to carry on our business dealings with the rest of the world. Today English has superseded French as the international language, and we must learn it if only for this reason. But for this a thorough knowledge of the niceties of the language is not required.

Obviously our proficiency in reading and understanding English books can be best tested through the vernacular. It is improper to demand that an Indian student should point out the beauties of an English poem in the English language. The lectures delivered in English by his teachers leave little impression on his mind, except perhaps a sense of awe at the "words of learned length and thundering sound" discharged upon him. They are symbols that suggest some abstract notions, not words that convey a sense of reality. If the same lectures were delivered in the mother-tongue, there would be much greater illumination for the mind. It would be proper, therefore, if students are asked to show their understanding and appreciation

of English text in their own vernacular. It would be easier for them, and more pleasant.

A simple paper for testing the student's power of expression in English would be sufficient. The ability to write simple letters or to make a synopsis of a passage is all that should be expected. Not elegance but the barest competence should be deemed necessary.

In other words, English should not be given a disproportionate importance in our educational system. Neither should it be totally eliminated. It should be strictly subservient to our real requirements. There is no practical need for knowing the language as an Englishman knows it, nor is there any merit in being ignorant of it altogether. It would not be a bad idea if students were expected to know any of three or four European languages, like French, German, Russian or English. If English is preferred, it is because there are better facilities for teaching it and also because it is the language spoken by the largest number of people in the world.

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144. MERITS AND DEMERITS OF EXAMINATIONS

[1. The feeling against examinations. 2. Can they be abolished? 3. Demerits: (a) teaching becomes coaching; (b) encourages cramming among students; (c) proper assessment is difficult; (d) leads to unhealthy rivalry. 4. Merits; (a) compels study; (b) ensures substantial justice. 5. Scope for improvement: (a) stress on *viva voce* (b) on class records; (c) compartmental system.]

Examinations are a nuisance. That is what every student thinks: they are only malicious devices to hold up a student's success. They serve no useful purpose, because they are more a gamble than a test of real merit. Therefore they should be abolished.

Many students feel in this way. On the face of it, the plea for the abolition of examinations cannot be supported.

For it is taken for granted that there must be periodical test and assessment of the merits and progress in studies of students. An annual or biennial examination with this object seems the only way of doing this. But whether that is so will depend on a correct analysis of the merits and demerits of this examination system.

Let us take the demerits first. The fact that at the end of an academic session students must pass an examination has, or is likely to have, an undesirable influence on teaching. The teacher will always have his eye on the examination, and his teaching will be more in the nature of coaching students for a pass. All that students acquire in the process is the crammer's art which may get them through an examination. They depend more upon memory and a mechanical preparation of answers to questions than upon a proper assimilation of knowledge.

Further, examiners have their whims and fancies, and many of them are capricious and wilful. The marking of papers is subjective ; there is a wide difference between one examiner and another. It has been found that sometimes the same paper is awarded marks ranging from twentyfive to fiftytwo by different examiners, or even by the same examiner at different times. These difficulties are more than ever accentuated in examinations involving a large number of candidates. Because of the time-factor the work of examination has to be rushed, making assessment unreliable. Clearly the system does not make for sound education.

Examinations are competitive tests. Here each student tries to surpass his rival. A spirit of healthy rivalry is not to be condemned outright, but rivalry soon degenerates into selfish competition. Rich students take the help of tutors which places them in a position of advantage. Many are led to keep their knowledge selfishly to themselves, refusing to help their rivals. It makes students narrow-minded and selfish. It also puts on ambitious students an unnatural strain.

As to the merits, let us at once admit that fear of examinations keeps students at their books when they could have wasted their time otherwise. Therefore it serves the purpose

of compelling students to read their books and thus to acquire at least some of the rudiments of learning. As to the test of merit, examinations might not do absolute justice to the examinee, but it certainly does substantial justice. In our country where little money is spent by the State for education, a better alternative to examinations has not yet been devised. For this reason examinations must continue in our schools, colleges and Universities till the State is ready to finance more expensive alternatives. Even then examinations cannot be entirely abolished. But the nature of the test might be suitably amended in order to minimise the defects. Thus greater stress might be laid on the *viva voce*. It may be difficult to gauge the actual quality of a student from his written answer, but an interview for a quarter of an hour will soon convince the examiner as to his real merits. Greater importance should be attached to class examinations. A student's month to month record of progress ought to be taken into consideration, for steady work all through the year should have recognition. These improvements are rendered difficult in our schools and colleges because there are too many students per teacher. Individual attention to each student is impossible. Hence class records are often incomplete and unsatisfactory.

One last suggestion might be made. Instead of one final test, examinations might be taken compartmentally twice each year. The final assessment should depend on a consideration of the results of these examinations. That would mean less concentration of effort on the part of the examinee and more systematic work all through the year. The reform might not be so very difficult to organise. In America they go one better. They do their course subject-wise, and earn exemption with each subject passed.

145. ADVANTAGES OF A UNIVERSITY CAREER

[1. Supposed inutility of university education. 2. Uses of such education : (a) develops wider outlook ; (b) influence on character ; (c) a certificate of fitness. 3. The need for making university education more practical.]

In these days, university education has come into disfavour. It is no longer paying the dividend that it once used to pay. It gives no guarantee of a successful career. The university student is supposed to develop a snobbish attitude to all kinds of non-intellectual occupation. He thinks it beneath his dignity to be a mechanic or a shopkeeper. Hence it is better not to go up to the university after completing one's school course. This opinion is freely expressed.

To some extent this is true, but it is not the whole truth. The struggle for existence has struck at the root of all snobbishness. One cannot afford to stand on one's dignity when one has to face the problem of keeping body and soul together. Hunger and want are great levellers, and therefore we see young men, of what used to be called the *bhadralog* class, now taking to all kinds of manual employment. This makes the demand for university education somewhat less than it used to be.

The question is—does university education confer any real advantage on a person ? Does it add to one's efficiency or general capacity ? If it does, then whatever career we might choose, such an education becomes desirable.

There are certain respects in which university education is advantageous. A university man develop a wider outlook on life. He is more liberal, more considerate in his attitude to men and events. This is a quality that stands one in good stead always. It gives one a poise, a sense of balance in one's judgment. Wherever our destiny might be cast, it is always an advantage to be able to acquire this balanced judgment.

Another advantage of university education is its influence on general character. In most cases it will be found that a university man is more restrained in speech and behaviour. He has a tradition to uphold, a good name to maintain. In other

words, university education helps the development of character and personality. A university man is known by his finished manners, by a sense of the seemliness of things as well as by a certain quality of bearing and conversation. 'Our studies pass out of sight into character,' said a Roman, and the assertion is or should be true of the man with a background of university education. He avoids unnecessary rudeness. He is, on the whole, more likeable than a non-university man. Thus, in the long run, a university builds up national culture, and gives a healthy direction to national character. "It is in universities that the soul of a people mirrors itself," said Lord Haldane.

Other things being equal, there is no doubt that university education gives one just the additional distinction that makes for success. Now-a-days, it is a good thing that a minimum university qualification is demanded from all entrants to specialised careers. Employers are discovering the fact that a university man is apt to be more efficient since his theoretical knowledge helps him in the practical discharge of his duties.

At the same time, while considering all these advantages, it must also be admitted that there is need to make university education more adapted to the needs of a career. The high-and-mighty attitude, often taken up by some, that knowledge is for the sake of knowledge and a university has nothing to do with the utilities of scholarship, must be abandoned. All education should be a preparation for life and courses of study and instruction in a university should be planned accordingly. To ignore this is to make university education less purposeful than it might be.

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148. EVENING CLASSES

[1. The necessity for evening classes universally recognised. 2. Advantages : (a) affords opportunities to the worker ; (b) ensures well-spent leisure ; (c) gives theoretical training to technicians and other workers ; (d) in a poor country, they have an economic necessity. 3. Some arguments against them considered.]

The need for having evening classes for the benefit of workers is universally recognised in the West. They are known as "continuation schools", because their object is to continue in the evening after office hours the education which is imparted in the day schools and colleges. They are a growing feature of present-day conditions. The desire for knowledge has greatly increased ; the need for it also has become urgent. On the other hand, the economic necessity of having to earn one's livelihood as early as possible forces young people to leave schools and colleges even before their education is anywhere near completion. Under these circumstances, the opportunity of continuing one's education in night classes is a blessing and a boon. Learning while earning has been for a long time a feature in America. It is now in vogue all over the world.

The advantages of these classes are many. They offer real opportunities to the earnest workers to improve their qualifications. Academic distinctions carry weight now-a-days even more than they did in the past. Theoretical knowledge is an additional advantage for the practical workers.

In the second place, workers often waste their leisure at cinemas or restaurants. A healthy pastime is desirable, but this way of spending surplus time is wasteful extravagance both in terms of time and money. If a worker spends that unprofitable period in the healthy atmosphere of a school or college class, he will be a gainer all round. He will acquire knowledge ; he will enjoy healthy companionship of earnest intellectual people ; he will be spending time in a thoroughly wholesome atmosphere. He will create a taste for cultured leisure and thus raise himself above the cheap and vulgar amusements of uneducated people.

Thirdly, in this age of machinery there are technical men whose practical efficiency is not backed up by adequate theoretical knowledge. They can acquire in the evening colleges a knowledge of things which should help increase their competence as practical workers. Clerks also can acquire in these classes specialised knowledge of business methods and principles. In a word, at a time of intensive specialisation, higher knowledge is more than ever necessary for all workers.

In India, these evening classes fulfil a real need in another way. Our people are educationally backward, but eager to learn. Our governments are miserly in their attitude to education. Spectacular schemes, costing crores, receive enthusiastic support, but they are reluctant to unloose their purse strings for the long and laborious process of educating the people. It is therefore a good idea to utilise the buildings and equipment of schools and colleges in mornings and evenings for the benefit of students who are unable to avail themselves of the limited accommodation in the day classes.

Unfortunately in our country there are some who have doubts as to need, the efficacy, and even the desirability of having these classes. Some are afraid even today of too much education, for, they hold, education only creates problems. They overlook the contrary evidence provided by European countries. Some sincerely believe that such classes will be unhealthy for students. These people forget that in these days only a few people can afford to spend their time idly outside their office work. On the other hand, it should be always borne in mind that such classes help to keep people continually striving toward self-improvement which is in itself a most salutary process.

Appendix Outlines (to be developed by students)

ADULT EDUCATION

1. A problem in a backward country where mass illiteracy prevails. The reasons why the education of adults is a separate problem needing a different technique : (i) to ensure the speedy eradication of illiteracy, (ii) devise a necessarily condensed course suited to adult minds.

2. The problem in India : its magnitude. The bigness of the country, the vastness of the population, and the insufficiency of resources.

3. The need for undertaking education of adults : (a) If we want democracy to succeed, we must have a moderately educated electorate. Hence adult education should be given near-top priority.

(b) Adult education will accelerate mass education, for educated parents will help, not hinder the education of *children.*

(c) An educated community is essential for the success of an industrialised society based on the application of science and technology.

4. As the adult population is the backbone of economic *life,* their education must be arranged in the period when they have not to work. The need for evening and night classes.

THE VALUE OF MUSEUMS

1. First, what are Museums ?—the repository of ancient relics : archæological, numismatic, cultural, anthropological, etc.

2. Its importance in national life—A people that does not value its past has no future : witness India, whose lack of historical sense a cause of her lack of national pride, the greatest bond of unity.

3. Museum is a visual history : it is a study in cultural evolution. It records the achievements of the peoples of the world, exhibits their cultural links.

4. Museums are all-important to the students of the arts and the sciences, for they stimulate curiosity about and enquiry into the evolution not only of biological species but of human institutions. Hence they ensure a fuller appreciation of the role of life in this planet.

5. Every university should have a museum organised into as many departments as there are faculties. For there is need to know our cultural heritage.

THE ROLE OF A LIBRARY IN EDUCATION

1. The true university in these days is a collection of good books. A library is a store-house of books on all subjects : hence its value in a system of education.

2. In schools and colleges it is an aid and adjunct to our studies. It supplements prescribed textbooks. Indispensable for reference, invaluable as guidance.

3. It helps the continuance of study after systematic instruction is over. They variety of books enlarges the horizon of the mind.

4. It encourages intellectual freedom. In the universities, the mind has to follow prescribed courses of study ; in a library one enjoys ample freedom to develop and follow one's own inclinations and tastes.

5. The need to develop the library-habit among our students. It undoes the ill-effects of a system of education based on examinations.

THE VALUE OF CULTURE

1. What is culture ?—a discipline of the mind. It implies a certain way of thought and behaviour, a certain standard of values which is distinguished from vulgar.

2. Culture depends upon education, as the instrument of intellectual discipline, and heritage, as an influence on conduct. The sense of the best in our past heritage is a powerful help to the spread of education.

3. Its effect on human life is best summed up in M. Arnold's phrase—"sweetness of light", which means a genial attitude to our fellow-men and the clear light of reason and thought. It prevents narrowness and bigotry, and encourages tolerance and reasonableness. Hence national boastfulness—whether of military prowess or intellectual attainment—not a sign of true culture.

4. Culture represents the best and highest in national life.

THE NEW CONCEPT OF EDUCATION

1. The older education followed stereotyped lines. It aim was mental discipline. Its method was essentially pedagogic. The schoolmaster took the scholar through a process of intellectual drilling.

2. Modern Education is different method. In method, it seeks to draw out and develop the mind, to make it eager and inquisitive. It depends more on observation and experiment than upon mere book-learning. A mind that is intellectually active will

seek and learn from books. Hence the use of modern appliances in schools and colleges.

3. It is different in scope also. Its aim is to reach the individual mind and develop its latent qualities. Hence a greater variety is introduced to suit individual requirements of students.

4. Modern education is expensive. It needs trained and well-equipped teachers capable of measuring the mind of students. It needs also specialised techniques. Hence difficult for a poor country. But a beginning has been made in India, e.g., the multi-purpose schools. The movement has to be fostered.

MILITARY EDUCATION IN INDIA

1. Formerly the art of war depended upon the more simple kind of weapons, like the sword or the gun. Now weapons have become highly specialised and based on scientific technique. Hence the need of military education.

2. Why necessary ?—(a) as the foundation of a preparedness for war ; and (b) to increase physical fitness and sense of national discipline.

3. Arrangements in India : (a) the National Defence Academy, now situated at Poona for training of Cadets ; recruited through biannual examinations conducted by the Public Service Commission ; the course is for three years ; (b) a Defence Service Staff College at Wellington in S. India trains a hundred officers for the three services (Army, Navy and Air Force) each year ; (c) there are Army Schools in various parts of India, *e.g.*, Ahmednagar, Mhow, Bareilly, Meerut etc. to give specialised training in various departments ; (d) Naval Training Centres at Cochin, Vishakapatam and Bombay ; there are three Air Force Colleges at Jodhpur, Begumpet and Coimbatore.

4. To increase military-mindedness, there are courses in Military Science at the Universities besides facilities for practical training in the National Cadet Corps. They form a sort of nucleus for the recruitment of officers.

5. Military Education for modern warfare is a costly burden on the national finances of an undeveloped country. Yet it is necessary, why ?

X. ON SCIENCE AND HUMAN LIFE

1. Science & Religion
2. The value of Science in Everyday life
3. Have the Discoveries of Science elevated Human Thought ?
4. Conquest of the Air
5. Electricity : Its importance in the Modern Age
6. The Use of Electricity in Daily Life
7. Broadcasting
8. Science and Modern Warfare
9. Hydro-Electric Power : its Need in India
10. The Cinema : its Uses and Abuses
11. The Atom Bomb
12. Science and Human Life
13. The Shape of Things to Come
14. The Art of Printing
15. Science in the Modern World
16. Science and Agriculture.

Outlines

1. The Wonders of Science
2. The Development and use of Power

Science is the labour and handicraft of the mind; poetry can only be called its recreation.

—*Bacon.*

Science is nothing but trained and organised common-sense differing from the latter only as a veteran may differ from a raw recruit.

—*T. H. Huxley.*

The study of science teaches young men to think, while the study of the classics teaches them to express thought.

—*J. S. Mill.*

Science—in other words, knowledge—is not the enemy of religion: for if so, then religion would mean ignorance.

—*O. W. Holmes.*

A single mind can acquire a fair knowledge of the whole field of science and find plenty of time to spare for ordinary human affairs. Not many people take the trouble to do so. But without a knowledge of science one cannot understand current events. That is why our modern literature and art are mostly so unreal.

—*J. B. S. Haldane.*

149. SCIENCE AND RELIGION

[1. Their basic antagonism. 2. Religion begins where science ends. 3. Can there be a science of religion ? 4. The attitude of the common man : (a) to religion ; (b) to science.]

There can be hardly any compromise between science and religion. Science deals with the material world that we know ; religion is concerned with a divine order that we only feel. Science believes in things that can be proved ; religion is preoccupied with ideas that cannot be proved. Science depends on reason ; religion on intuition. The scientist bases himself on material facts ; religion takes its stand on spiritual ideas. The scientist works in the laboratory of the material world ; the religious teacher works within the recesses of the inward mind. Hence there is bound to be hostility between the man of science and the man of religion.

Whether God exists is a proposition that we must accept on trust. Writing in an age when science was already beginning to work havoc with man's traditional ideas, Tennyson plaintively sung of the God—

> Whom we that cannot see Thy face,
> By faith and faith and faith alone embrace,
> Believing where we cannot prove ;

and again—

> We have but faith, we cannot know,
> For knowledge is of things we see ;
> And yet we trust it comes from Thee
> A beam in darkness—let it grow.

Here we have in poetic language the essence of the perplexity with which we in the modern age are confronted, when dealing with the ideas of God and religion. We have to accept these on trust because they are incapable of proof. Beyond the known world of life that is before us, there is the illimitable unknown world beyond death which we neither know nor can know, and yet which looms before us as something so portentous that we hesitate to reject it. Religion, therefore, is the refuge of man when science has failed to solve his doubts. And as long as this limitation on our powers of knowing will remain, there is bound to be a place for religion in human life.

But a claim is being made on behalf of religion that it has its own science ; that it does know that which is unknown to our senses, by a sort of sixth sense. That is the claim made by the mystic and the *yogi*. According to them, just as the scientist reaches truth with the help of observation and experiments on material objects, so the mystic reaches truth by apprehending the non-material with the help of a mind that is sharpened preternaturally by a special process of discipline. The mystic or the *yogi* claims knowledge of the Godhead, and he professes to teach us the same if only we surrender to his discipline. Here we have the basis for the claim that religion is not something that deals with the unproven or unprovable, and if this claim is accepted then religion and science develop on a common ground of probability based on varying degrees of knowledge.

The weakness of this claim lies in the fact that, while the truths of science can be demonstrated to all, those of religion have never been so except to the barest few. The result of this is that the rational man continues to doubt the evidence offered by the few esoteric minds against the overwhelming evidence of scientific thought. But these are deeper questions with which the average man is not at all concerned. He feels the need of science in the sphere of his material existence ; he utilises the knowledge which science has placed at his disposal for solving his material problems of existence. He cannot do without science. But there is the other element in his life which is no less a fact. He does not know whence he has come or whither he will go ; the mystery of life and death baffles him and frightens him ; the incalculability of events is a perpetual mystery and torment. In this mood he falls back upon the idea of God, upon the solace of religion. That is why even the scientist feels the need of religion.

And so, though there is fundamental opposition between science and religion, both will be sought by men as long as there remains any element of mystery about the material world which science is unable to solve. They will maintain their parallel course which however will never converge. That has been the case since man sought the ways of objective knowledge. The only respect in which man has advanced or changed is this—the modern man does not persecute the man of science as his

ancestors did in the past, although he may not like his materialistic gospel of life.

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150. THE VALUE OF SCIENCE IN EVERYDAY LIFE

[1. Science and modern life. 2. What science has done in the matter of (i) food ; (ii) dress ; (iii) physical labour ; (iv) health and sickness ; (v) mental refreshment and recreation. 3. The dream of the future.]

Science has changed the very nature of our daily life. Our life today is set on a different plan from that which our fathers followed, and this has been due to the influence of science. Science has increased the tempo of life : it has multiplied the range of our occupations ; it has added to the extent of our leisure ; it has bestowed upon us comforts and amenities undreamt of by our forefathers. Today science is the servant of a privileged few who can purchase the services of those who are the masters of scientific knowledge and utilise them for their private profit and personal well-being ; tomorrow science will be the willing hand-maiden of a humanity made free in its economic life to utilise all the benefits that science has created. Let us, however, examine what exactly science has done for us so far.

First, as regards our food, science has given us an insight into the nutritive value of the food that we take. It has demonstrated the respective merits of cooked and uncooked food. It has analysed and classified the various constituents of our diet according to its vitamin-content, its caloric value, its mineral basis, etc. It has explained to us the elements that make a balanced diet. We can take into account all this knowledge of food materials that science has placed at our disposal, and utilise it in re-arranging our dietary. During the War, though in England people were placed on a severely rationed diet, it was found that the general health of the people showed definite improvement, because the Food Ministry had so arranged that the limited ration had the maximum caloric value. With the

help of all this knowledge the State can provide school-children with cheap but nutritive food in order to build up the physique of future generations. This shows how much science can contribute to the improvement of our living conditions.

Secondly, let us consider the next item of our necessity—our dress. Modern science has taught us the utility of light dress in a tropical country. It has demonstrated the overwhelming importance of sunlight to the tissues of the body, and the need, therefore, of seeing that the body is exposed to the rays of the sun, and benefits thereby. It has warned us against the evil effects of cramping our bodies in tight-fitting clothes. It has shown how the light garments worn in the tropics is better suited than European costume. This has been responsible for destroying a good deal of snobbery in the matter of dress that we had acquired in our eagerness to imitate the West.

Thirdly, science has shown us how we can do a greater volume of work in shorter time and with less physical labour. It has placed at our disposal innumerable labour-saving devices, so that, in these days of shortage of servants, life can become far less difficult than it is. The typewriter, the computing machine, the telephone, the motor car, the electric fan and light, the refrigerator—all these and many others show how much work we can do with minimum labour. They save us from the mechanical drudgery of manual work, and thus enable us to do much more work than our ancestors. At the same time they create plenty of leisure which we may devote to the culture of body and mind. The modern man is thus enabled to live a full and many-sided life.

Fourthly, in our sickness we feel more than ever the benefits of science. The physician and the surgeon are today much more sure in their diagnosis of diseases and much more confident in their ability to cure or to control them. The microscope, the X-ray, the radium, the ultra-violet rays—all these have come as real blessings and boons to humanity. With the growth of chemical and bacteriological sciences, the treatment of diseases has been very much simplified. Wonder drugs like penicillin and streptomycin have proved specific medicines in the cure of diseases which were formerly not amenable to treatment.

The services of science in providing us with cheap and innocent amusement are equally great. The radio has helped to soothe our over-wrought nerves with light music and with other means of refreshment and recreation. Equally exhilarating is the gramophone which is a happy supplement to the radio. Outside home we can drop in at a cinema-house and escape for a time from the worries of life. Even the theatre is something infinitely superior to what it used to be, and, with the help of scientific devices, is able to imitate more convincingly the realities of life.

Thus in our daily life science has been of the greatest help and benefit to us. It is difficult to say how much we owe to science in the affairs of our daily life. In fact we are hardly conscious of the many amenities which science has brought ; we think as little of them as we do of the gifts of Nature.

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151. HAVE THE DISCOVERIES OF SCIENCE ELEVATED HUMAN THOUGHT?

[1. Why is the question at all asked? Its unsound basis. 2. What science has done? 3. Is it responsible for human weakness? 4. The mistake corrected. 5. Conclusion : the contribution of science to human thought.]

Questions like this are asked by those who are doubtful of the utility of science with regard to what they are pleased to call 'the ultimate values of life.' These people believe that these values are in the last analysis spiritual, and that science is the enemy of these values because it deals only with matter and the various properties of matter. But indeed nothing can be more mistaken than this. Man's intelligence is his noblest attribute. It is his intelligence that prompts man to study and understand the mystery of life,—the nature and constitution of the material world of which life is the highest expression. This is the impulse that moves man to the study of science, and as a result of those studies he is led to apply his knowledge to the task of making life easier and more comfortable. Thus

there are two aspects of the study of science—one is to acquire knowledge, and the other is to use that knowledge in the practical and material affairs of life. Knowledge is itself a great liberating and ennobling force : it liberates the mind from the darkness and the limitations of ignorance. And the power to use that knowledge for the betterment of life brings a satisfaction which is the highest happiness a man can know. Thus the study of science develops two aspects of human nature,—his intellectual power, and his altruistic purpose.

It goes without saying that in neither of these two aspects of science is there anything that can be remotely suggested as contributing to or making for the degradation of the human mind. There is something inspiring in the very contemplation of what science has been able to achieve. Science has given man a sense of tremendous power. Man feels that he has the capacity to utilise his knowledge in such a way that poverty and disease will be wiped off the face of the earth ; that he will be able to create abundance of all the good things of life ; that he will be able to organise life in such a way that unnecessary sufferings of all kinds will be totally eliminated.

And yet it is sometimes suggested that science is responsible for all the undoubted meanness and littleness that we see all around us. The reason for this somewhat wrong-sided view is that having learnt to control the forces of nature, man is trying to increase his power to exploit his fellowmen for selfish personal aggrandisement. Machinery which science has invented for the liberation of the human being from physical drudgery is now being used to enslave humanity:

> The wealth of climes, where savage nations roam,
> Pillaged from slaves, to purchase slaves at home.

Narrowness, selfishness, want of human sympathy—all these are supposed to be due to the spread and development of science. Man by dealing with matter has become thoroughly materialised, —this is the argument of those who make science responsible for human degradation.

Obviously this is a mistaken view. We know that many so-called religious men exhibit all these defects of character.

but few would attribute them to the influence of religion. Similarly, these vices are not due to science, but to the limitations of the society in which we live. Once we can rebuild society on a pattern of genuine equality in which classes are abolished, life would assume a different aspect altogether. What is necessary is to change the environment in which man lives, and man will develop the capacity of utilising his leisure, now freed from the tyranny of his exploiters, for the enrichment of his mental and moral life. This power of remaking his environment is conferred by science, by our knowledge and understanding of the laws of material existence. Hence it will be seen that science is every day elevating human thought by making man see more than ever clearly the laws of matter by virtue of which he would be able to organise life on a superior plane. It is to science that we owe the urge to a better life for mankind as a whole, and the conception of a society in which the older values will be thoroughly transformed. Dryden's words are worth pondering : "Science distinguished the man of honour from one of those athletic brutes whom undeservedly we call heroes."

Hence the discoveries of science have contributed and are really contributing to the enrichment of human thought. A world, which possesses men of the stature of Einstein, Pavlov and the Curies, does not need to be told of the ennobling role of science in human life. Science has not only added to human thought, it has broken down barriers of thought, widened the range of human sympathies, and raised the intellect to a greater consciousness of its powers and privileges.

152. CONQUEST OF THE AIR

[1. The dream of the past. 2. Early imagination and experiments : (i) Pushpakaratha ; Daedalus ; the magic carpets. (ii) Leonardo da Vinci's Ornithopters, Roger Bacon's hypothesis ; the balloon ; the air-ship. 3. The dream comes true : the achievement of the Wright Brothers ; the progress during the first World War. 4. Its contribution to world progress.]

"The world is enjoyed by heroes," so runs a Sanskrit adage. Formerly the hero was he who conquered his fellow-men. But today we have, perhaps, or should have a somewhat different conception. The modern hero has got to conquer matter with the help of mind. It is this conquest that brings out the heroic in his nature. Man must destroy all opposition ; we must "annihilate time and space". Heroism lies in achieving the impossible, and man is for ever inspired with this noble impulse. He feels that he has in himself something of the power that lies behind creation, the intellect that can mould matter into shape.

It is out of this impulse that the desire to conquer the air and fly like birds arose in the human mind. Poets had always imagined this. The *Pushpakaratha* of Ravana, the wings of Daedalus, the magic carpet of the *Arabian Nights*—all these are imaginative efforts on the part of poets to ride the spaces. But only in recent years has science been able to translate the dreams of the poet into facts of reality. To achieve this, scientists studied the upward tendency of gases ; they studied the mechanism of the flight of birds ; they improved the motor-power of mechanical engines. They made experiments ; they risked their lives. They fumbled with the balloon ; they struggled with the airship ; and at long last, after repeated failures, they arrived at the modern flier—the aeroplane with all its varieties—monoplanes and biplanes, swift-flying spit-fires and jet-planes, the fighters and the bombers—and today the air is full of the whirr of mighty Rolls-Royce engines rolling evermore.

The earliest machines were made by imitating the flying mechanism of birds. These were known as Ornithopters or flapping-wing machines. The great name of Leonardo da Vinci

is associated with these. But these never even approached success. There was another school of scientists who worked on the hypothesis that these machines must be made on the "lighter-than-air" principle. Roger Bacon started the hypothesis as early as the thirteenth century. But it took centuries for these theories to materialise in practice. The first step was taken with the invention of the balloon towards the end of the eighteenth century in France. When a hydrogen-filled balloon could be kept in the air for half-an-hour, it was thought that the problem was as good as solved. Experiments were then started to navigate the balloon and control its movements, and the first navigable balloon or airship was constructed in 1784 by two Frenchmen. But even this was of no practical use.

With the discovery of steam-power, a steam-driven airship was made in 1852. But it was useless. Then came the age of electricity, and the electric propeller was sought to be utilised in 1883. But the risks remained great, and inventions on these lines did not seem to be justifying themselves.

Meanwhile, the exponents of the "heavier-than-air" principle were carrying on their experiments. A remarkable article was contributed in 1899 by one George Cayley to *Nicholson's Journal*, in which he outlined the outstretched wings, the screw-propeller, the 'explosion' motor, and the stream-lined shape of the modern aeroplane. Gliders with rigid wings and movable tails came first in the field. But the real credit for evolving the modern aeroplane belongs to the Wright Brothers of America, who successfully flew an aeroplane fitted with a petrol-engine. From 1903 to 1908 was the period of decisive experiments. Then came the European War of 1914. The construction of aeroplanes was studied and improved upon, and progress was rapid. The airship also was given a new lease of life, and the monster zeppelins of Germany came into being. But the zeppelin was found to be unsuitable and was scrapped. During World War II the aeroplane had become almost perfect, and today, for long distance travel, the aeroplane is superseding all other means of locomotion.

In times of war, the whirr of the aeroplane is often ominous, for it is the carrier of death-dealing bombs. But in

peace, these inventions prove their worth and serve to draw the world closer together. This closer communication will develop intimacy between nations. They will study each other's wants and achievements. It is possible that in the long run aeroplanes will create a feeling of international amity. Before the invention of the steam engine, who could imagine any contact between the East and the West beyond the remote and the casual ? But now, in spite of everything, the East and the West are closer to each other than ever in human history. We reach London in a day, America in two days. Time and space have been shortened. A student can go out to distant universities with ease ; merchants can carry their trade far and wide ; scientists can come to each other's laboratories in their common search after truth. Thus will rise out of the tumultuous discords of the present, a unity among nations that will bring in the golden age of human brotherhood. The conquest of the air will then be a means of promoting human welfare in the highest sense.

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153. ELECTRICITY : ITS IMPORTANCE IN THE MODERN AGE

[1. The importance of electricity in the modern world. 2. The use of electricity. 3. What it does in a modern city. 4. Use presupposes industrialisation. 5. India's hydro-electric schemes. 6. The dreams of the future.]

The greatest scientific achievement of the nineteenth century is the discovery of electricity. The twentieth century is making use of it and has almost changed the face of the earth thereby. England, America and other advanced Western countries were quick to make use of this discovery, and the inscription to Electricity stands as a recognition of its great services : "Electricity—carrier of light and power, devourer of time and space, bearer of human speech over land and sea, greatest servant of man, itself unknown." But the credit for realising the social importance of electric power for national reconstruction belongs to Lenin. He saw Russia's hydro-

electrical potentialities. The application of electricity to industry and agriculture was Lenin's dream. He lived to see its initial stages well established. The greatness of Russia today is due largely to Lenin's clear perception of the importance of electricity in the development of human society. In India we have staked our whole future on a rapid growth of our electricity potential, and perhaps it has been the right policy.

The modern age is the age of machinery. The true object of substituting human labour by mechanical labour is to find greater leisure for man, and therefore larger opportunities for his moral and intellectual growth. Hence to develop machines is in the interest of humanity. Machines must be driven by natural power. And the most pervasive of all sources of natural power is electricity. Every atom is a storehouse of electrical energy, and the great problem for the scientist is—how to harness this electrical power for mechanical purposes, and how to make it available for large-scale use. The problem, it must be said, is now almost solved. And the Russian experiment shows to the world how the face of society can be changed by a proper use of electrical energy.

Look at life today in a modern city. Electricity regulates the clock that rouses us from bed ; boils the water that makes our tea ; works the radio that tells us the news ; rings the bell that announces a visitor ; operates the telephone over which we speak to friends or on business ; carries our telegraphic messages to distant places ; conveys us to our offices in luxurious tram-cars ; takes us to our room somewhere in some ten-storeyed mansion on electric lifts ; refrigerates the food upon which we lunch ; lights our rooms when the sun goes down ; warms it in winter and cools it in summer ;—in short, does everything for our comfort and convenience with the utmost efficiency and without any fuss.

But to have all these small services on a large scale pre-supposes a highly industrialised society. To generate and harness electricity on a large scale means the development of machinery capable of doing so. Big machines in their turn are mostly driven by electric power. Electricity dominates every department of life.

India, of course, is yet backward in utlising electrical power. But small beginnings have been made. Madras and Bombay have some very big hydro-electrical power-stations. Water is stored in reservoirs on a hill top, and, as it is made to rush down, it rotates huge turbines, and these work the dynamos that produce electricity. Elsewhere most of our electricity is produced from coal. But when such multi-purpose schemes as those of the Bhakra Nangal, Damodar Valley or Hirakud are completed, it will be possible to provide even villages in those areas with electric power, and will help to change the aspect of life beyond recognition. India's resources for generating electricity are second to those of no other country in the world. Could we use only a decent part of it, we could not only electrify all our towns, but could carry power to all our villages, making the life of the peasant ever so much easier and happier.

These seem like dreams today. But when we see what Japan achieved in fifty years, what Russia has achieved in twenty, it does not seem so much of a dream after all. Freedom has come to us today, and now, it should be our joy and pride to work the resources of our vast country in order to ensure that economic sufficiency without which freedom may well be an empty dream.

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154. THE USE OF ELECTRICITY IN DAILY LIFE

[1. Electricity in the home. 2. Outside the home. 3. Use to professional men. 4. The superiority of electricity. 5. Its dangers. 6. Future prospects.]

When Benjamin Franklin proved the identity of lightning with electricity, he paved the way for researches that have led to the harnessing of the greatest power in nature so far known to the services of mankind, and thus conferring on the human race incalculable benefits. For we cannot imagine the modern world without electricity. In almost every town worth the name, the residence of almost every citizen is at least lighted by electricity ; and in many of them, in a tropical country, it is used

to drive the fans in the hot days. Some use electric cooking ranges in their kitchen ; this is ever so convenient, since it does not produce ashes or soot, and its heat can be regulated according to necessity. Electric bells are now usual in offices, in educational institutions, and in many private homes. Rich people air-condition their rooms with the help of electric power. Refrigerators for the storage of food are becoming more and more common ; they help in saving food which would otherwise have to be thrown away. The telephone, as yet a rarity in Indian homes, is regarded as indispensable in Europe and America. The radio is fast finding its way into our homes. Machines for laundering and for cleaning up are common in European houses, and will soon be in ours, as servants become rare, and house-wives have to be busy outside homes.

Outside home, we are coming to depend more and more on electricity. We go to our schools or offices in electric trams. We send messages of urgency far and near over the electric wire. Electricity is needed to broadcast radio messages. In America and Europe television is used to see and enjoy interesting sights in distant places ; sitting in one's home one can witness something of a football match or a public ceremonial. Television and radio add a cheerful note to family life.

This a marvel of the universe :
To fling a thought across a stretch of sky,—
Some weighty message, or a yearning cry,
It matters not : the elements rehearse
Man's urgent utterance, and his words traverse
The spacious heaven like homing birds.

Electricity is a blessing to the physician who is variously assisted by it in the diagnosis and treatment of diseases. The engineer has reason to bless it for simplifying his work. In the laboratory of the scientist it is a never-failing assistant. In the office its utility is universally admitted. In the factory it is indispensable, the great source of power that operates gigantic machines and does the work of hundreds of men. The farmer has learnt to use it as an aid in the cultivation of the fields. Thus from the home to the factory it is everywhere a tireless servant.

The superiority of electricity over other forms of power is patent. As a means of warming or lighting our rooms it does not pollute the atmosphere, for it neither consumes the oxygen nor gives out carbonic gas. Its power of illumination is also very much greater than all other artificial means of lighting. In our kitchens it eliminates smoke and soot. It improves sanitation and ensures cleanliness.

Electricity is not without its element of risk. It is a deadly and uncertain servant. A shock produced by touching a live wire that is carelessly left uninsulated or unprotected may cause instant death. A slight dislocation anywhere might lead to a sudden stoppage of supply, and might hold up without warning very important work. It is often affected by atmospheric conditions and this also is a cause of trouble and irritation. Of course, modern researches have greatly minimised the dangers, and we do not think much of them today. Knowledge of science has taught us that, if electricity is a hard-working servant, it is a servant that needs constant vigilance.

Great though the advance has been in the use of electricity in our daily life, we have not reached the end of the possibilities of using electric energy. A time will come when electricity will be man's only servant at home and abroad, the sole power that orders and regulates our life. Its benefits cannot be described in brief.

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155. BROADCASTING

[1. Its beginnings. 2. Its progress and development. 3. A family diversion. 4. Conveyer of news. 5. Educational purposes. 6. An instrument of state propaganda. 7. Its evils.]

Broadcasting means the transmission of news, speeches, music, etc. by means of electrical waves and without the medium of any wire, to all persons who possess receiving sets, fitted with loud-speakers to make the sound audible. The discovery of the wireles or radio goes back to the last decade of the last century, and Jagadis Bose was one of the pioneer workers who

made valuable contributions to this science. It was a wonder of wonders when he transmitted electric shock from one room to another, and messages from his College Laboratory to his home without the medium of wires. To Marconi, however, belongs the credit of putting this discovery to practical use when in 1899, he transmitted wireless messages across the English Channel.

Attempts to broadcast sounds received on the radio commenced in the twenties. The development was rapid. By 1930, it reached a stage that enabled Col. Lindberg to broadcast the story of his flight across the Atlantic through a chain of 119 stations linked by 30,000 miles of long distance telephone wires. Today, there are radio stations broadcasting from almost every big city, and millions of people get their news, instructions and amusements over their wireless sets. The question, therefore, now is—how to make the best use of broadcasting for social purposes.

In the main, broadcasting affords a pleasant family diversion. Nothing can be more charmingly domestic than to sit round the radio with one's parents and brothers and sisters, and listen to musical programmes and theatricals. And what a range of choice is given ! One can take the pick of the items from the programme of any country in the world. The variety offered also can satisfy all tastes. Broadcasting has made us citizens of the world in a very real sense.

In this busy age, when one has hardly the leisure to do one's daily programme of work, one saves some amount of time by listening to the news on the radio while having one's early breakfast. The newspaper, with its peculiar aroma or appeal, can never be superseded, but it can be kept over for a more carefree period of time,—on the tram, for example, or in the intervals of the day's work. It is pleasant to be greeted every morning with that cheering "Hello, everybody" (or its variations and counterparts), and then to hear the news of the world read out to us ; it at once makes us feel friendly with the whole world.

Broadcasting can be used for educational purposes. There is so much to be learnt these days,—progress going on every-

where, in all departments of life, and all over the world,—that it is difficult to remain thoroughly up-to-date. The avalanche of books, of which Ruskin spoke with so much horror, has burst into an inundation ; even to read the names of the books published daily is a strain. The wireless station helps us in some measure to keep pace with this progress. It selects, condenses and gives us important bits of information, just enough to keep us intelligently alive to the things that are going on. We can, of course, supplement it by reading books on such topics as have a special interest for us. It has programmes to suit all types of listeners of all ages. Thus for the common man, the radio has been a real teacher.

The radio is largely used for propaganda by the government. In these days, the idea of state-control is developing. The function of the government is no longer to protect the people from drifting into anarchy, but to tell what people should or should not do ; to control, in an increasing measure, the daily lives of individuals. Under such conditions the radio acquires an importance of its own, beyond its war-time use.

To think that the radio is meant only for the average and common man is a mistake. Even the intellectual will find much in it to be delighted. Great thinkers, great scientists, great poets often speak to us through the radio and emphasise the significance of the written word by spoken comments. And in times of crisis statesmen explain their policies to a listening world.

Broadcasting has its evils. In America, in Ceylon, in Australia commercial advertisements are allowed to interrupt the most absorbingly interesting programmes ;—what a nuisance ! Again an unenlightened station may inflict on its receivers a dull programme of commonplace items. But these are minor evils. Against these let us place the home it has brightened, the sick-bed it has cheered, the young mind it has instructed, and the trade it has set going.

156. SCIENCE AND MODERN WARFARE

[1. Is science responsible for war ? 2. It has revolutionised the nature of war : (i) explosives ; (ii) transport ; (iii) aircraft ; (iv) submarines ; (v) atomic bombs. 3. War stimulates scientific progress : (i) machinery ; (ii) synthetic goods : (iii) medicines ; (iv) food and nutrition. 4. But war not indispensable for such progress.]

There are many who speak as though science was responsible for war ; as though in the absence of scientific knowledge war would have been impossible. Nothing can be further from the truth. Men fought with fists and cudgels and fire and poison when they had not mastered the technique of science. What science has done is to change the nature of warfare. It has translated the fancies of the poet into facts of reality. The poet of the *Mahabharata* wrote of weapons that rained destruction from the clouds, that made men unconscious, that carried fire and thunder to distant enemies. Science has actualised these dreams of the poet.

Of course, an intelligent being always has the rudiments of science, for science is nothing but knowledge applied to life. When the mediæval archer shot his arrows, he was using such knowledge of elasticity and dynamics as he had then acquired, both in constructing his rude bows and in discharging his arrows. But such knowledge was primitive and elementary. Mostly, it was obtained from practical experience without any insight into underlying principles. The modern man has studied the chemical and physical properties of matter ; he has discovered the laws that govern their actions and re-actions, and he has then applied these principles to the construction of instruments suitable for his purpose. For example, he studied the nature of gunpowder, and then devised instruments for using gunpowder as a weapon in war. This discovery revolutionised the art of war.

The invention of motorised vehicles was the next revolutionary step. Formerly men went to battle on foot or on horseback or on elephants. Now they go in armoured cars. In order to make these cars operate on all kinds of ground, tanks were invented. Amphibious tanks were invented which could ply over

land and water equally well. These armoured cars and tanks were made almost invulnerable to ordinary bullets. These again led to the creation of various kinds of high explosives that could smash the tanks. When continuous firing with these explosives is kept up, direct attack is rendered almost suicidal. This led to fighting from behind trenches and dug-outs and pill-boxes. Thus the whole process of fighting has been revolutionised. Epic battles such as are described in the *Mahabharata* or the *Iliad* have become things of the past. Now an army sweeps on *en masse* overcoming opposition by sheer weight and volume and speed. Science has replaced individual heroism by collective prowess.

By inventing the aircraft, science has introduced a new factor in modern war. Explosives are now rained down from above. It is seen that superiority in armaments is the deciding factor in war ; hence each side makes it a point to prevent the manufacture of these weapons by raining down high explosives on the factories where these are manufactured. To prevent this, anti-aircraft guns of enormous range have been devised. All this has carried war right into our homes.

Naval war has also led to the invention of submarines and mines which make free passage across the seas difficult and dangerous. And then the scientists invented aeroplanes operated and directed by wireless. Perhaps H. G. Wells's dream of war in which mechanical robots will replace soldiers on the battlefield is not so fantastic as it once seemed.

The last Great War was brought to an end by two atom bombs that wiped out of existence two Japanese cities. Now we hear of deadlier weapons—the hydrogen bomb and the G-gas. Nations are vying with each other in inventing weapons of destruction, and the common man looks on with shuddering helplessness. Atomic missiles may well make field-fighting unnecessary. We will die not in dug-outs but in dormitories.

But war stimulates the all-round progress of science. New and swifter processes of manufacture are discovered. Machines of the greatest power and efficiency are invented. The insatiable needs of war have to be met, and where the sources

of natural supply are cut off substitutes must be found. This has led to the manufacture of synthetic products on a large scale. Synthetic rubber and artificial silk, called Rayon, are manufactured in huge quantities ; sugar is extracted from starch. But the greatest impetus is given by war to the science of medicine. The last Great War put operative surgery on a new footing. The timely injection of blood has even restored apparently extinct life. The human body is being treated as a machine with spare-parts available for replacement ! New medicines and modes of treatment of singular efficiency have been discovered. The war of 1914-18 almost eradicated the chances of typhoid infection by means of preventive inoculation. 'Penicillin', the antiseptic drug discovered in course of the last war, with other forms of anti-biotics like the sulfa drugs has proved to be a very great blessing for mankind.

War stimulates researches into the problem of food and nutrition to prevent shortage of food. Rapid development of food-crops by a controlled cycle of temperature and moisture-changes is now within the range of possibility. Acclimatisation of crops has increased food production in an amazing manner. New studies in Vitamins aid natural recuperation after illness. The development of synthetic food and drugs open up new prospects for mankind.

One fallacy must be combated. Many wrongly believe that scientific progress in peace time must be less vigorous than in war time. According to them, this is bound to be so because in normal times there is not the same sense of urgency as when a country is at war. This may apply to capitalist countries where the profit motive is the mainspring of human activity. The tempo of scientific research quickens in pace with war. War stimulates scientific discoveries, because they are more profitable in war time. But in a socialist economy, the profit motive being eliminated, men recover in a great measure their human feelings, and the sympathy for human misery and sufferings will inspire scientists to more intense researches for their alleviation. Nor will a socialist state hesitate to make grants out of public coffers for developing science for human welfare alone.

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157. HYDRO-ELECTRIC POWER : ITS NEED IN INDIA

[1. The key to rural reconstruction. 2. Its effects on national life. 3. The role of the state. 4. Multi-purpose character.]

When India became free, she took up the development of hydro-electric power as the key to the solution of the economic problems that faced her. She undertook big river-valley projects, and she has been spending crores to push these projects towards completion as early as possible. And she is right. For hydro-electric power will mean a complete transformation of the pattern of village life which has been continuing unchanged since prehistoric times. Without this transformation, there cannot be real progress in the country. The craft-centred village economy will be replaced by a machine-geared urban economy. The villages will be urbanised.

In an age of machines, it is of the utmost importance to have the maximum kilowatt of power at a minimum cost. Electric power derived from natural water power is the cheapest where the rapid flow of hill-streams can be utilised to move generating turbines. Power so generated can be carried over a vast area, and made available in large quantities for fields and factories as well as for domestic consumption. It is the most effective step towards large-scale industrialisation.

The development of a hydro-electric scheme will not result only in the production of cheap and abundant electric power. That certainly is its principal objective, but its influence in other spheres is almost equally important. In the first place, by conserving the excess of water in the rainy season in well-planned lakes at strategic places, it will effectively control the periodic floods that have devastated our country from time to time. Secondly, by controlling the flow of the river water and regulating its supply through a network of canals, it will cause immeasurable improvement to the irrigation of the soil. In an agricultural country, the overwhelming importance of this can be easily understood. Instead of a year of flood being followed by a year of drought, we will conserve the flood water to relieve distress during drought. Thirdly, it will prevent the denudation of soil

which is such a menace to our agricultural economy. It will put a stop to the flood-water washing away the upper layers of soil and exposing the uncultivable rocky soil beneath. Fourthly, a well-planned scheme for hydro-electric power will ensure the scientific planting of forests. Afforestation, not only for soil conservation, but also in regulating rainfall, is of the highest importance, and it has yielded wonderful results in Soviet Russia in the last two decades. Thus a single capital outlay on the scheme will benefit the country in a variety of ways.

A successful multipurpose scheme based on hydro-electric power development can only be undertaken by the State. Its initial cost is so high and its benefits so deferred in character, that the capitalist will not invest money in it, for he wants quick return of profits on his investments. The approach to these schemes must be different from the usual profit-hunting motive. For the object of the scheme is not the increase of profits which concerns the individual, but the increase of wealth which affects the nation. The State alone can think of producing power, not for its own sake only, but for national welfare. It can command not only the finances required, but it can co-ordinate available resources over a wide front.

For the scheme is, as we have indicated, multipurpose in character. That is what the Tennesse Valley Scheme in America has demonstrated. Cheap electric power on a vast scale is produced by controlling swift water-current, so that it may run machines, give light and heat, relieve human drudgery, and produce consumers' goods cheaply and efficiently over a wide area. It will also help the villages to become centres and units of national life, humming with activity and brimming with creative energy. It will ensure the development of scientific agriculture and of small-scale industries as vital to a dynamic economy. Instead of the wasteful unplanned economic life in our stagnant villages, every effort will be made to utilise to the maximum all available resources.

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158. THE CINEMA : ITS USES AND ABUSES

[1. Popularity of the cinema. 2. Its vulgarisation : (a) the reason ; (b) is it necessary ? 3. What it might do ? 4. As medium of instruction. 5. Suggestions for improvement.]

The cinema is one of the most popular inventions of modern science, especially that type of it known as the *Talkie.* To see shadows on a screen imitating the drama of life even to the point of talking like real men and women,—that is an achievement which fifty years ago would have been unthinkable. Natural colours are now-a-days convincingly reproduced. And with the aid of a cinemascope we can see three-dimensional figures on the screen as life-like as in the real world. To-day, even in India, there is not a city or town that has not its cinema-houses. The cinema in India has become a major industry ; in point of production it occupies a position almost next to the U.S.A. It has come to be the cheapest and most popular form of amusement. Even those who are not well-off can now snatch an occasional spell of amusement for a small amount.

Since the cinemas present to us human drama, its usefulness will depend on the quality of life that it seeks to dramatise. Unfortunately, cinemas often ignore higher ideals and motives in order to purchase a cheap popularity by screening dramas that appeal to the vulgar tastes of the multitude. Silly, sickly, sentimental romances, impossible and absurd situations, corrupt music, dance that appeal only to uneducated minds, and ticklish scenes that go perilously near the obscene—these are often the stock-in-trade of a picture. If a protest be raised in the name of culture and taste, quick comes the reply that "cinemas must live by giving what the public wants."

This answer amounts to a libel on the people. There are certainly some among us with a decided taste for vulgarity. But the majority are not vulgar, they are only too tired to think about all this. After a hard day's labour, they go to the cinema for a couple of hours to relax their jaded minds. When they see a vulgar picture without a semblance of art or idealism, they enjoy it because it is so different from the weary business of everyday life. They have not the leisure or the inclination

to calculate how much of this vulgarity will find its way into their permanent habits of thought and action, or make them ape or affect the theatrical attitude of a favourite *star*, or aspire after 'a cinema life' that leads to discontent with a real life. Surely this does not mean that they want vulgarity or are unable to appreciate the great things. Again and again it has been proved that for the right type of films there is never a want of spectators. The Soviet film *The Fall of Berlin*, the Italian film *The Bicycle Thief*, the American film *The Good Earth*, the Indian film *Do Bigha Jamin*,—to mention only a few—drew packed houses for weeks on end. The recent success of *Pather Panchali* and *Kabuliwalah* shows once more that the people are all right.

Rightly guided, cinemas might have an all-pervasive influence on national life and character. Instead of creating a relish for impossible romance they might lift our minds from the vulgar to the sublime by holding before us the picture of an ideal and complete life. They might educate us by representing great scenes from history and biography. They might supplement the knowledge that we derive from books by illustrations taken from life. They might create fairy-world fantasies where our imagination might find satisfaction.

In all progressive countries, the cinema is used for educational purposes. Films are specially made to present truths of history, geography or science in a moving and telling manner. Thus the abstract lessons of the book-world become concrete realities of a world that has the sharp emphasis of reality. There are libraries of films which make a loan of films to educational and cultural institutions which subscribe to them. In India, we may make a beginning in this direction, and the Government may place its excellent topical and feature films at the disposal of schools and colleges. Further, where illiteracy is high, as it is in India, the cinema might be a splendid aid in our campaign on behalf of adult education. Here is a fruitful line of progress.

In order to harness the cinema to the higher needs of a nation, there must be a board of cultured men ready to enforce a high standard of excellence. Educational films for the instruction of the young, and also of the illiterate, should be

encouraged and subsidised by the state. It will be seen that a drama of the polar expedition will draw a more crowded house than one dealing with a vulgar intrigue ; and the life of a great man will be more popular than that of the imaginary hero of a melodrama. The cinema must be made an instrument of culture, a moral force, a standard of taste.

159. THE ATOM BOMB

[1. Origin. 2. Dangers : (a) Immediate ; (b) Remote. 3. Need to ban atom bombs. 4. Difficulties in its way. 5. Whose is the responsibility ?]

The year was 1945. The Second World War was drawing to a close. Germany and Italy had surrendered ; Japan was about to capitulate. Suddenly the conscience of humanity was horrified by an announcement that the Americans had dropped an atom bomb on the Japanese industrial town of Hiroshima, and in one moment the entire thickly-populated city had been wiped out. Before the people had quite recovered from the shock another bomb was dropped on the town of Nagasaki with similar horrible results. And that announced to the world the fact that a new type of warfare, infinitely more cruel and immoral than any hitherto used, had been introduced, and the human race, from now, was to live in constant dread lest any nation chose to make use of it. It also proclaimed the truth that science is a menace when its use is left in the hands of any abstract power, divorced from moral considerations.

The atomic bomb was created out of the revolutionary discoveries in Nuclear Physics that were initiated by Einstein and that culminated in the work of Joliot Curie in 1938. It led to the splitting of the atom, and it was realised that, if this was uncontrolled, it would mean a terrible explosion ; if controlled, it would be an energy-producing pile. The military potentialities of atomic fission were fully realised by scientists during World War II, and were put into practice in the United States because it enjoyed immunity from actual hostilities. Its destructive potentialities were fully demonstrated in the brutal

Hiroshima-Nagasaki experiments ; its peaceful application is now in different degrees of experimentation in the leading scientific countries of the world. Soviet Russia claims to have demonstrated its beneficence.

Atom bombs are dangerous like any other formidable weapons so far as their immediate effects are concerned. But they are more terrible than other weapons, not only because of the magnitude of the destruction they inflict, but also because of the risks involved for future generations of mankind. Scientists are not yet fully educated about the nature of these, but there is more or less agreement that various lingering diseases may be inflicted, not only on individuals, but on the race, that the number of children born cripples may increase, it may well be even that the birth-rate will be seriously diminished leading even to the ultimate extinction of human beings in large parts of the world. Science as yet has no knowledge as to how these dangers may be eliminated.

Hence the question arises : Should not atom bombs be banned altogether ? This is the greatest international problem of today. Some say that the very fear of the devastating effects of exploding an atomic bomb will deter those who possess it from using it. The fact that at present not only the U.S.A., but the U.S.S.R. also, possess these bombs has given strength to this argument. But in such a matter as this it is too much to count on the deterrent effects of fear operating for all times. India and Russia, on purely moral grounds, have been insisting on the immediate destruction of all atomic weapons and total prohibition of their manufacture and use for all times to come. The Western democracies, distrustful of Russia, would agree only on the basis of free and preliminary inspections of atomic research centres. This the U.S.S.R. rejects as involving interference in the internal affairs of a country,—such extra-territorial inspection being a new concept in state-craft. And so the politicians continue to wrangle over details and allow the terror to cast its shadows on generations yet unborn.

The blame for devising these destructive weapons is often laid on scientists. But it is the politicians who are really guilty. As soon as they came to know of the destructive poten-

tialities that lay behind nuclear fission, they poured money to subsidise these researches, so that the £500 million pounds spent on these researches "is much more than had been spent on the whole of scientific development and research since the beginning of time" (*Bernal*). Scientists have resisted as soon as they realised the consequences of an atomic explosion in the hands of power-grabbing politicians. Rosenberg was killed ; Joliot Curie was demoted ; Oppenheimer, who devised the first bomb, has suffered a similar fate. It is not the scientists, but the politicians, who have abused the gifts of knowledge in their lust for power.

160. SCIENCE & HUMAN LIFE

[1. Human suffering in the pre-scientific age. 2. Conquest of diseases. 3. Increase of comfort. 4. Labour-saving devices. 5. Control of temperature. 6. Aids to agriculture. 7. Future prospects.]

Even a hundred years ago, the condition of man was miserable. He had to suffer from the inclemencies of weather and the far greater inclemencies of diseases. When he went on a long journey—on pilgrimage, or to seek redress at the centre from the tyranny of local officials,—he usually despaired of returning in safety, and made his will in anticipation of death. His sufferings were indeed great, and therefore his religion and philosophy always taught him to cultivate endurance and to submit to the Divine Will. "What cannot be cured must be endured,"—that was the lesson dinned into his ears. Life in the pre-scientific age was ruled by accident which was glorified as Destiny.

Science, however, has greatly relieved human sufferings ; specially this is so in the case of medicine and surgery. In ancient times a leper was left outside the city-walls to live as long as he could on charity and then to die. We read that in the great plague of London (1665) people left their plague-stricken relatives to die and ran away to save their own lives. Only the other day the bubonic plague, the small-pox and the cholera would break out every few years, in the cities of the

world in epidemic form and carry off millions. An operation was so painful that more victims died on the table of blood poisoning and mental shock than survived the horrors of the process. But now-a-days, most diseases yield to treatment ; and many more are prevented or checked by vaccination, inoculation and prophylactic injections of many kinds. Science has greatly relieved men of the fear of disease and untimely death. The death-rate has decreased ; the average longevity of man has increased.

Apart from fighting diseases, science has made life much more comfortable. Imagine the sufferings of our ancestors who had to walk for days in sun and rain over dusty roads to reach a distant place. The more distant the destination, the greater the danger and the dread. But now-a-days we can go to the ends of the earth and feel none the worse for it. Travelling has become a luxury, whether by land or air or sea. The ordinary day-to-day business of living has become much more smooth and easy. We need no longer cower in the dark at night, nor sweat in the heat as our ancestors did. Science has provided us with easy means for alleviating our physical sufferings.

We, in India are living in a transition stage,—suspended between modern science and ancient superstition. We, therefore, do not realise all the ways in which science can relieve human sufferings. But the West is already experiencing it. Life is for them much more comfortable than it is for us. We can know from them what science can do by way of relieving human suffering. Just imagine an average home in England. There are so many labour-saving devices to give the tired housewife more leisure. She can have an electric oven, an electric washer, an electric cleaner. She can finish her cooking in half-an-hour ; her washing in far less time than that.

To the men in offices and factories also science offers all sorts of pleasant amenities. If it is too cold, the office-room is kept comparatively warm by heaters. If it is too hot, it is air-conditioned. We who have to sweat in tropical heat know what a luxury the electric fan is. In the factories all heavy and unpleasant work is done by machinery. Conditions in mines

once used to be like hell ; now the suffering of the workers has become much less.

Science has become a hand-maiden of culture. Book-production that used to be a costly process in bygone days is now cheap and easy. The student enjoys facilities for writing and reading and doing experiments on his own in the library and the laboratory which his forefathers could not dream of. The lecturer is aided by instruments like the magic lantern, the epidiascope and the microphone.

Science can also help relieve the pangs of hunger. In unscientific agriculture, man is at the mercy of the weather. In one year there may be heavy rains ; in another, there may be severe drought. Today science has helped man to conquer nature. Scientific irrigation brings to the cultivator a perennial supply of water, mechanised implements help him to plough large tracts of land quickly and efficiently. Greater knowledge of soil chemistry has ensured proper use of manures. Refrigeration has helped long-term storage of food and its even distribution throughout the year. There is possibility of a plenty which our forefathers could not dream of.

Of course it is a fact that today science belongs to the rich. It is they who reap most of the advantages of science. But science is also changing man's outlook on life, and, as days go by, its benefits will be more and more enjoyed by the common man. Science has removed many of the disabilities from which men suffered. It will relieve much more in the years to come. Man will cease to be a timid believer in destiny and feel that he is "the master of things".

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161. THE SHAPE OF THINGS TO COME

1. The pleasure of dreaming of the future. 2. The future in our households. 3. In the office and factory. 4. In educational institutions. 5. Recreation and health. 6. The shape of towns and villages. 7. Leisure and culture. 8. The evolution of God-like men.]

It is pleasant, if not profitable, to dream of the shape of things to come. Our ancestors from time to time dreamed of a future full of happiness. In our country the Golden Age lies in the past : the world has gone from good to bad, and is now going from bad to worse,—from *Satya Yuga* to *Kali Yuga*. But Plato dreamed of a perfect *Republic*, More of a *Utopia*, Morris of a *Nowhere* that existed somewhere. To-day we are more confident in our anticipations. The trends of modern research are a guide to speculative minds, and it does not need only imagination to look forward to an age when man will enjoy comforts and amenities of which his ancestors had no idea.

First let us think of what our future households will be like. Already the well-to-do in our country, and even the not-so-well-to-do in the West, are having a foretaste of it. The housewife will have complete relief from the drudgeries of house-keeping. With electric cookers and refrigerators, cleaners and washers, she will finish her domestic duties while gossipping with a friend or listening to an interesting radio programme. She will have the whole day to herself,—plenty of leisure to cultivate her mind, to go out visiting, or even to earn an independent livelihood

When we go to the office or factory, there also will be much comfort and plenty of conveniences. Every room will be air-conditioned, and work in an equable temperature throughout the year will not only be more pleasant, but more efficient. One will not have to drudge wearily over heavy ledger-books adding and checking painfully and laboriously ; there will be computing machines of all kinds to do the mechanical brain-work that is usually so boring. Mechanical help will ensure greater speed and efficiency in the performance of all monotonous work. The release from drudgery will bring greater leisure which will be employed in mental pastimes and cultural pursuits,

In the schools, students will receive help and guidance of a kind that their parents never dreamt. Books will no longer be a strain for the tired eyes. Lectures will be enlivened by practical and visual demonstrations with the help of various kinds of pictorial aids. A reader in the library will not only be more comfortably seated, but he will perhaps only press a button, and the book that he wants will be deposited before him by invisible operators. The teacher will be aided by various scientific devices in bringing home to his students the lessons of the sciences and the arts ; these will make attendance both pleasurable and profitable.

But it may be supposed that as a result of all these diverse mechanical aids, man will exercise his limbs less than before, and the result will be an enfeeblement of the race. But such apprehensions are groundless. On the contrary, man is to-day physically overworked and under-nourished. In the world to come, food and exercise will be nicely adjusted. Men will be more carefree, and this will be of the greatest benefit to his all-round development. His amusements will not be the artificial stimuli to jaded nerves that they are at present. They will express the joy of life in physical exercises,—thus bringing body and mind into rhythmic harmony.

Another great improvement will lie in greater ease and freedom of communication. Space and time will be annihilated. Telephones will be fitted with television ; not only voice but gesture and expression will help communication between persons separated by a thousand miles. Travel by atomic-powered aircrafts will rival the speed of thought in overcoming distances ; every home will have its fleet of helicopters and people will just hop from house-roof to house-roof when they wish to visit friends and relatives. There will be greater traffic, but accidents will be eliminated with the help of radar devices, and the nerve-racking noise made by modern transport vehicles will be muffled by the scientific use of elastic materials.

The shape of towns and villages will change beyond recognition. Towns will shoot skywards in giant sky-scrapers ; village homes will spread out in gardens and orchards, swimming pools and playgrounds. The sky-scrapers will be filled with

escalators and telephones and various other instruments of human convenience. But they will be used only for offices and schools and hospitals and other public uses ; people will live in comfortable homes in garden cities, for transport between one's garden-home and place of work will be swift and easy. And who knows but that, when our descendants in that perfect world will feel weary or bored, they will shoot off in supersonic planes and make for Mars or Venus for a change of air and for refreshment of mind ?

In modern society, a labour-saving device means addition to the number of the unemployed. But the future world will not rest upon exploitation of man by man. Machines will do the work of men, but this will increase their leisure only. Instead of the seven-hour or eight-hour day that is now in vogue in factories and offices, perhaps four hours a day will be all that is needed for one's bread-winning job. Leisure will be utilised for the extension of culture. Man will do less physical labour, but he will concentrate more on mental work. And if society is able to pool all its intellectual resources for the increase of human welfare, we can easily imagine what vast improvements in conditions of life will be achieved in the years to come. Diseases of all kinds will be horrors of the past—as epidemics like cholera, small-pox, plague are to-day in the West. Longevity will increase—even perhaps as much as Bernard Shaw imagined, to three hundred years or more. Men will acquire greater wisdom, and they will evolve into beings more perfect than ourselves :—

> As Heaven and Earth are fairer, fairer far
> Than Chaos and old Darkness, though once chiefs ;
> And as we show beyond that Heaven and Earth
> In form and shape compact and beautiful ;
> In will, in action free, companionship,
> And thousand other signs of purer life ;
> So on our heels a fresh perfection treads
> A power more strong in beauty, born of us
> And fated to excel us, as we pass
> In glory that old Darkness.

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162. THE ART OF PRINTING

[1. Writing in early times. 2. How the need for printing arose. 3. Paper and printing. 4. Early developments. 5. The Renascence, the Reformation and the growth of science. 6. Technical developments in printing in modern times. 7. The influence of the Press.]

Originally books were written by hand. Calligraphy—the art of handwriting—was highly developed. The writing was done on silk in China, on palm-leaves in India, on papyrus in Egypt. If any one wanted to possess a copy of any book, he had to engage someone to copy it out for him. Each book had its distinctive individuality according to the skill of the writer. As learning was confined to a small section of the people—to the Brahmins in ancient India, to the priests in Mediæval Europe,—the need for books was easily satisfied, and printing as an art was not seriously considered.

Printing arose in China. Among the Buddhists there was a great demand for reproduction of prayers in increasing number, for, as Prof. Bernal put it, "quantity was a definite spiritual advantage." Hence the need arose for taking the help of printing from blocks. The origin of paper money in China also led to the need for an easy method of reproducing impressions from a block. In Europe, according to Prof. Bernal, the demand for playing cards gave rise to large-scale block-printing. Later on, this was used for printing prayers and sacred images.

The discovery of methods of manufacturing paper was a powerful impetus to the invention of printing. The art of making paper from rags of all kinds was found to be cheap and easy. The increased production of paper, and the growing demand for books created a shortage of copyists. That was why attention was directed in Europe to the invention of printing and to improvement in its methods.

The Chinese used movable wooden types ; the Koreans are said to have been the first to invent metal types in the fourteenth century. The Europeans adopted this method of printing in the fifteenth century. The earliest to adopt movable types in Europe were the German Gutenberg and the Dutch Coster of

Haarlem. Caxton introduced these in England in 1474. In India the missionaries, notably William Carey, founded the first printing press in the late eighteenth century. One Panchanan Karmakar was the first to make movable types in Bengali.

The chief factor responsible for the increasing use of printing in the fifteenth century and for the perfecting of the mechanical process was the great revival of learning that took place, and also the religious reform movements. They first created a demand for books, principally literature and poetry, among the various 'schools' at the newly-founded Universities in the different countries of Europe. The second created a great demand for reading the Bible in vernacular translations. The religious controversies also led to a multiplication of religious books. As knowledge increased, books on philosophy and science also grew in number. That is how the art of printing made rapid development.

Printing books in a modern press is a highly technical affair. It has two branches—composing and printing. Mechanical methods of casting and composing types have reached great perfection. Two methods are usually in vogue in a big press,—the linotype, which produces each line as a complete unit ; and the monotype, which produces single types assembled into lines. But the old method of setting types by hand is used for complicated printing. After types are properly composed, they are ready to be used in the printing press for printing impressions according to the number needed. Three different types of machinery are used for printing,—the platen, the cylindrical, and the rotary. The hand-press has been superseded by these mechanised processes. A hand-press can, at most, print two hundred and fifty copies an hour. But a modern printing machine can easily print off hundreds of thousands copies per hour.

The art of printing has completely changed the face of the world. It has helped the spread of literacy. It has created a demand for knowledge. It has thrown open the knowledge of the arts and the crafts, of the sciences and philosophies to the people as a whole. Learning has ceased to be a class distinction. The democracy of letters is ever on the increase, the people

are the readers. Finally, it has brought the trades and the arts and the learned professions for the first time into close relationship. Without the printing press, the phenomenal progress of the modern world would have been impossible.

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163. SCIENCE IN THE MODERN WORLD

[1. The changing status of science. 2. Science and the other professions. 3. The need of its depending on patronage. 4. Its evils. 5. The emancipation of the scientist.]

There was a time when the scientist in Europe was looked upon with fear and suspicion. He was the alchemist, the magician. He was supposed to deal in evil things with the help of evil forces. He was persecuted by the Church and the State. But gradually the situation changed, until today in the twentieth century, Science has become a profession like Law or Teaching. Science has become the fundamental basis of medicine, engineering and the technological professions. This has possibly given the modern scientist a sort of privileged status in society. He stands somewhat aloof from the rest of the society, dedicated to the pursuit of things beyond the understanding of ordinary people. Science has become an exclusive possession which needs long years of training and apprenticeship.

And yet science is different from other professions. Unlike the others, the scientist can demand no immediate reward for his work ; he has no ready market for the disposal of his discoveries. A lawyer argues a case, and receives immediate payment. A doctor treats an illness and demands his remuneration. An engineer builds a house or designs a machine, and he has to be paid for it. But who will buy a scientific theory however basic it might be ?

In bygone days, therefore, science used to be the hobby of a well-to-do person, or the spare-time engagement of people of other professions. Or, the scientist had to depend on the patronage of kings and nobles. Today men have understood

the wider application of science in the production of goods. Hence the scientist has become employable ; he is retained by the capitalist to help him with ideas that may earn him profits. The governments also subsidise the universities to carry on researches that may have a social utility.

The dependence of the scientist upon a wealthy individual or a corporation or the State may have an adverse effect on scientific research. For the patron will naturally wish him to follow lines of research indicated by him and regarded by him as profitable. The scientist has to sell his researches to his patron, or he stands the danger of being out of employment. That is why even a man like Einstein had to say that, if he had the option, he would not like to be a scientist in a capitalist society.

There is another aspect. The inventions of the scientist are often regarded with distrust and fear by the common people. Because, instead of creating leisure, the inventions of science may create unemployment. The invention of a mechanical, labour-saving device throws hundreds of workers out of employment. In the nineteenth century it led to riots which were cruelly suppressed. Today, served in the form of rationalisation, it leads to strikes and lock-outs. Again, instead of serving life, it deals out instruments of death. Power-hungry politicians who would not spend a few thousands for welfare work, spend millions for the invention and perfection of nuclear weapons.

It is also significant that science today is confined to a small section of the world. The greatest scientific activity prevails in the countries which have developed heavy industries most. Science in the modern world is a virtual monopoly of the industrial sector of the world. Its further expansion will therefore follow the development of heavy industries in the vast tracts of the world which are at present mainly agricultural. The scientist today, as indeed at all times, is the servant of the forces of production. 'Science for knowledge' is already an exploded fiction.

The emancipation of science will come only with the establishment of a socialist society. For then the function of

the patron will be taken over by the people and their representatives in a popular government. The social utility of the sciences will then be properly appreciated : to-day it is based merely on the urge for private profit. The factory, the agricultural farms, the university laboratories,—all these institutions will then value the work of the scientist as contributing in different ways to the welfare of the people in the long run. Science will no longer be a mystery to be practised in the interest of a class, but it will be an inspiration and aid to the people as a whole.

Today there is much secrecy and competition in the world of science. But under a truly popular regime there will be frank exchange of ideas and co-operation, not only among the different departments of science, but among the different peoples dealing with a scientific problem. For the end of science will not be human aggrandisement, but human welfare. Once the people understand the true role of science in society, they will no longer leave science to the caprice of individuals. Science will play an indispensable part in organising the productive forces of society in order to lead to a New World. All the river basins of the world will be brought under control, abolishing floods, droughts, and destructive soil erosion. The area of cultivation will be immeasurably expanded, and cattle-raising greatly developed, ensuring adequate food and nutrition for all. The productive zones of the world will gradually extend to deserts and mountains, and even the resources of the sea will be fully utilised. All this, re-inforced further by micro-biological and photo-chemical production of food, will make the present hysteria about the growth of population seem absurd and silly. Science then will be more and more integrated with the other productive forces.

164. SCIENCE AND AGRICULTURE

[1. The role of the scientist. 2. Improvement of manure. 3. Improvement of seeds. 4. Improved methods of cultivation. 5. Destruction of pests. 6. Utilisation of waste product. 7. Need for a national policy.]

The most important factor in any planning for India's development and economic uplift is that of turning a hungry, discontented people into a happy well-fed one. Food can be had either by import or by production at home. For India importation of food is neither financially nor politically prudent. She must produce her own food. The problem, therefore, reduces itself to one of agricultural improvement. We must grow more food. But how ? Not surely by ploughing more and more land, changing parks and lawns and playgrounds into corn-fields and vegetable gardens. That is the way of the unscientific mind. The scientist has other methods. The chemist, the biologist, the engineer, and even the physicist, have a great role to play in applying science to large-scale production, and they must be given due scope for carrying on experiments and research. We need more institutions like those at Pusa and Sindri. The services of the various research institutions should be utilised. If society availed itself of the scientist's advice, the problem of food-supply will be steadily solved. He should be regarded not with suspicion, but as a valued friend and ally.

The first step to be taken is to increase the fertility of the soil, to ensure a higher yield of crops per acre. The farmer is conservative by nature. But he must be taught to realise that artificial fertilisers improve the productivity of land to an undreamt of extent. Ordinary farmyard manure can be re-inforced with fertilisers having adequate proportion of nitrogenous, phosphatic and potassium components, with decisive results. This requires the help and co-operation of the scientist —the chemical engineer.

The next step is to improve the quality of the seed. The supply of good seed is the most highly technical of all problems. Plant-breeding is not only an art ; it is a highly specialised science. What science can do in this direction will be seen if

we refer to Sweden. "Fifty years ago Sweden imported crop-seed ; now she exports it." She has done this by improving the quality of seeds on a principle of scientific inbreeding. Thereby in course of the present century she has increased her wheat production by sixty per cent. ; and her sugar-beet production by a hundred and twenty per cent. Imported seeds will be no solution, because they may not be fit for a particular locality. The scientist will help us to raise seeds fit for a local environment and resistant to local diseases. The experiments for finding the proper quality of seeds needed, will be very much shortened by the technique of 'vernalisation' adopted by Russia ten years ago, and now applied there to millions of acres of land. The results achieved have been tremendous. By this means even the Arctic regions have been sown with green vegetables in the all too short polar summer. Another method adopted by Russia is known as hybridisation. The method was discovered by the great wizard of agriculture, Michurin. His life-long devotion to science has borne fruit under the Soviet regime, and the debt of agriculture to his discoveries cannot be measured in words. The rate of the plant-growth may be measured for experimental purposes with the help of J. C. Bose's wonder-instrument the Crescograph. It is a shame that we have kept it in cold storage even after our independence.

Improved methods of cultivation must be introduced. The conservative idea that our cultivators have the last say in agricultural matters relating to our country must be discarded. How unsound it is has been proved by the success attained by introducing the Japanese method of rice cultivation. It has yielded splendid results wherever applied. In Europe, the production per acre is much higher than in our country. We have to realise that what has been possible in other countries is possible in ours as well.

Science can help agriculture in another way by fighting down the insect pests that destroy considerable quantities of grains and crops. Plants are liable to be attacked by these pests at all times. Twenty years ago, for example, the betel plants in some parts of Bengal were attacked by an unknown pest, and nothing could be done, because the Government had

no organisation to deal with it and advise the cultivators in such emergencies. The loss was enormous. It is said that in England, when much grassland was ploughed up for growing food-grains, a species of worm that lived underground and could do nothing to grass, ate up the seedlings of grain-crops, causing great damage. Another example is the caterpillar that lives on cabbages. And the periodic incursion of locusts is well-known to all. Untold damage is done by these. But no one in India seems to mind the wastage. If we want to increase our food supply, not only should production be improved, but wastage also must be eliminated.

Science can supplement agriculture by creating other sources of supply. In Europe, sea-weed, hitherto considered as a waste-product, is being used for fodder. For the same purpose, straw is treated with caustic soda, and the carbo-hydrates contained in it are made available. In Soviet Russia desert land is being treated to produce fodder. All this leaves a surplus of land for the cultivation of food crops. Chemical methods of producing artificial food for human beings can also be used.

Thus science can be made a valuable ally of agriculture. For this, a national policy is needed. The universities must be more intimately related to the agricultural departments ; the advice of the scientist must be treated with respect. New research stations must be opened up all over the land. Foreign experts must be brought in, and their advice must be availed of. The usual fate now-a-days of the report of experts is to pigeon-hole them. That attitude must be completely changed.

Appendix Outlines (to be developed by students)

THE WONDERS OF SCIENCE

1. Science has achieved the impossible. It has enabled heavy objects to fly ; penetrated through solids ; travelled faster than sound ; created the mechanical brain :—done all things except creating life or ensuring immortality.

2. The invention of the aeroplane a marvel. To make it carry heavy load is wonderful enough ; to add to it speed is even more wonderful.

3. (a) The X-ray has penetrated solids and photographed objects behind opaque substances. (b) Electrical waves carry sound through solid bodies and almost simultaneously carry voice to the farthest lands.

4. The revelation of the mystery of the bottom is wonderful. The enormous power enclosed in the atom has been released, and it may well make man master of the world in a real sense.

5. The recent invention of Sputniks brings inter-planetary travel within our reach.

6. The 'mechanical brain' that works out most difficult sums easily and correctly is another wonder.

7. No less wonderful are the large variety of inventions which you use almost daily. Though we do not kneel down and worship a locomotive train as our ancestors did, yet the very thought of them is to us, a thrilling experience.

THE DEVELOPMENT AND USE OF POWER

1. Man is a tool-maker. But upto middle of 1st. century, the tools were worked by muscular power—of man or of animals. Sometimes wood and water power were used but these were beyond his control.

2. The discovery of steam as a power in the 1st. century began a new era. Gradually it was used in factories to drive machines ; on the railways to drive engines ; the invention of steel greatly helped the building of machines. Man got more and more work out of machinery.

3. The next important step came exactly when Faraday discovered the practical use of electricity. It is superior to steam, and has completely revolutionised the character of human society. Electricity carried the use of power to every corner of our life.

4. Another hundred years passed, and man learnt to use atomic power. The splitting of atom released a vast quantity of energy. A pound of the active uranium is equivalent to a million pounds of coal considered as a source of energy. Here is power for future use.

5. The use of power to enslave man and make him a poverty-stricken wage-earner is a crime. It should bring man more comfort and nutrition and also more leisure.

XI. ON CIVIC, ECONOMIC AND SOCIAL LIFE

1. Freedom of the Press
2. Newspapers : their value and influence
3. The Problem of Industrialism
4. The Evils of Industrialism
5. Should India be Industrialised ?
6. The Difficulties of the Indian Agriculturist.
7. Co-operative Farming
8. Agriculture and its Problems
9. Labour Welfare
10. The Problem of Nationalities in India
11. National Defence
12. Beggars and Begging
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To speak his thoughts is every freeman's right,
In peace and war, in council and in fight.

—Homer : Iliad (Pope's tr.).

The punishment which wise men suffer who refuse to take part in the government is to live under the government of worse men.

—Plato.

Man is a political animal.

—Aristotle.

There is no more perfect endowment in man than political.

—Plutarch.

The surest way to prevent sedition is to take away the matter of them.

—Bacon.

In all forms of government the people is the true legislator.

—Burke.

No man is good enough to govern another man without that man's consent.

—Lincoln.

All oppressed people are authorised, whenever they can, to rise and break their fetters.

—Henry Clay.

But the young is growing and will gain the upper hand, despite everything.

—Lenin.

Freedom exists only where the people take care of the government.

—Woodrow Wilson.

The world should be such that no one should suffer from want of food and clothing. And this ideal can be universally realised only if the means of production of the elementary necessaries of life remain in the control of the masses.

—Gandhi.

It is the duty of everyone to work according to his capacity, and the right of everyone to be paid according to the work he does.

—Stalin.

It is time to realise that of all the valuable capital the world possesses, the most valuable and decisive is the People.

—Stalin.

165. FREEDOM OF THE PRESS

[1. The influence of the Press. 2. Why is its freedom necessary? 3. Obstacles to its freedom. 4. In times of war. 5. How the Press can be free: (i) by legislation? (ii) by working towards real democracy? 6. How to guard freedom of the Press?]

The Press, as identified with Newspapers, wields immense power in a democratic society. So great is its influence that some have called it the Fourth State. Napoleon used to say, "Your hostile newspapers are more to be feared than a thousand bayonets." For the press forms opinions, creates movements and controls policies through well-informed criticisms. The most powerful autocrat is forced to take note of public opinion as reflected in the press. That is why a regimented press is the instrument of autocracy.

A free press is the symbol of a free people. An independent, well-informed press is a powerful check on arbitrary governments and irresponsible administrators. For newspapers are agents of publicity which bring to the notice of the people acts of injustice or oppression or maladministration that a government would otherwise have hidden away. "They augur misgovernment at a distance, and sniff the approach of tyranny in every tainted breeze." They exercise a constant vigilance on the rulers, which is salutary for all.

But now-a-days, it is difficult for the press to be free. Either a newspaper is controlled by some financial magnate, and it has to voice his views; or it is the mouthpiece of a party, and it must think as the party might direct; or it is under the thumb of the government in which case its usefulness is reduced. For whoever controls it necessarily limits its freedom by his own needs and requirements. In America, the great newspapers are in the hands of powerful financial syndicates; in England they are in the hands of capitalists; in Russia they are in the hands of the government. Of course it is maintained with some reason that a People's Government has greater right to control a newspaper than a private individual or organisation. But freedom of the press in each case depends on the way it reflects the will and the purpose of some one else.

The illusory character of the freedom of the press is seen during a great war. It is in such times of crisis that the voice of the people should be heard most clearly. Yet it is then that newspapers are completely gagged. That the enemy should not be given information is understandable ; but why the abuses of civil government should be protected against criticisms is difficult to understand. Most of these abuses might be checked to the advantage of all concerned, if the newspapers had freedom to criticise authorities and ventilate grievances. Indeed no government can stifle the voice of the people but at its own peril.

The problem, therefore, is—how to assure freedom to the newspapers ? Legislation, of course, should guarantee the press from interference by the government ; this goes without saying. But something more seems to be necessary. Independent-minded editors should have the right to a free expression of opinions and unhampered publication of news—subject only to the limitation that they do not publish scurrilous abuse, keep within the bounds of decorum and also they do not purvey false or distorted news. This should not be difficult to ensure.

But real freedom of the press can exist only where a free people can function freely,—in a real democracy. It may be asked—in that case why do we say there is no freedom of the press in England or America or India ? The reason is that in these countries, the common people are in economic bondage. Governments are ruled by the power of money and the press in controlled by or in the interests of Big Business. But if the people have freedom from want,—from the fear of unemployment,—then they can be fearless critics of administrative misdeeds. The Indian journalist, Iqbal Sing, after reading Russian newspapers gave it as his opinion that there was more trenchant criticism of the administration in Russia than in any of the democracies of the world.

It is therefore rightly claimed that in a Socialist country as the people become economically free, the government acquires an increasingly representative and democratic character. Hence in these countries, the press should, theoretically speaking, enjoy more freedom than in other countries. Here, however, the danger comes from hide-bound bureaucrats. The best way to

ensure freedom is to publish all news from accredited sources, to allow free ventilation of opinion to all citizens, and to do away with all control except in the interest of public safety or welfare.

Freedom of the press should be a valued privilege. It is a sacred right which should be zealously guarded and protected. Governments owe it to themselves to guarantee it from all arbitrary interference, be it of an organised bureaucracy or of private proprietors. Editors owe it to the public to maintain an unswerving attitude in favour of the people against all interested parties. And the people owe it to their country to demand and defend such freedom as a priceless heritage, not to be whittled down by the caprice of any individual or organisation, but to be broadened from precedent to precedent.

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166. NEWSPAPERS : THEIR VALUE & INFLUENCE

[1. The vogue of newspapers. 2. Modern newspaper production. 3. Its usefulness. 4. Its faults. 5. How to improve newspapers ?]

Man's craving for news is eternal. The men who meet together in the market-place, the women who congregate at the village well, are all actuated by a secondary motive, that of collecting news through gossip and hearsay. In the dark pre-newspaper period of human history, the pilgrims from a distant region, or the carriers of government orders,—men whose business compelled them to pass through village after village in the pursuit of their duties,—were bearers of news, and sometimes they were very quick and efficient at that. The invention of the printing press created conditions that could satisfy this primitive appetite for news in a more systematic way. And with news went views. You cannot disseminate an item of information without expressing, directly or by implication, your views thereon. And so newspapers became not news-carriers only, but creators of public opinion also.

We can measure the importance of newspapers in the modern world if we realise the mechanical speed of newspaper-production. At the close of the 19th century the average circulation of a newspaper was near about a thousand ; today a popular Indian newspaper is subscribed by more than half a lakh of readers ; in America and in Russia a newspaper is read by millions daily. Imagine what this means ; the views of a newspaper are read discussed and disseminated daily by hundreds and thousands of readers. And what they daily read, they naturally come to believe and accept. Thus opinions are formed and movements are created silently and imperceptibly.

A newspaper today plays a vital *role* in society. For it furnishes information in terms of which not only are democratic nations governed, but the vast majority of the people regulate their thoughts and form their opinions. It contributes to the widening of interest in books, music, and drama. It is the great educator of the public mind. "It is a book, pulpit, platform, forum, all in one. And there is not an interest—religious, literary, commercial, scientific, agricultural or mechanical—that is not within its grasp." It may be described as "the peoples' university", for most people have little leisure to read anything else. And it is, for many, the one medium that gives daily recreation. For a hard-worked man, after a day's toil, there is nothing like reading an entertaining newspaper. It relieves his home of its dullness and monotony. It brings him in touch with a gayer and a livelier scene. And at the same time it gives him something to think of and discuss beside the mechanical drudgery of his everyday occupation.

All this is true ; and few things create a greater sense of vacuum in a day than a newspaper that could not be read. Yet a newspaper has its bad side as well. Because it serves a not-too-educated people, it may develop a tendency to serve vulgar tastes. Further, keen competition and rivalry lead to a desire to be breezy and sensational at the sacrifice of higher moral and intellectual qualities. This gives rise to what has been aptly called "paroxysmal journalism". It stimulates in the average reader an unhealthy desire for startling and sensational information. It thrives on social scandals, back-stair intrigues,

spicy gossips, and even sordid tales from private lives. As mental food, such a newspaper may be likened to slow poison. It has been well said that, "to have to think about forty things in ten minutes is bound to be bad for the mind", for it creates an inability to concentrate, and is "inimical to poise, self-control, sustained reading". And when these 'forty things' are culled from the by-ways of life, the result can be imagined.

A more serious defect is for a newspaper to suppress news, or to flaunt tendentious head-lines, or to give exaggerated reports in the interests of either a policy or a party. Some amount of partisan bias is perhaps unavoidable, but it is the sacred duty of editors to try to be as factual as possible, to give due representation to all types of news and views. The editor may 'edit' views only in the interests of truth.

At the same time, a prosperous newspaper can counteract these to a large extent because it has the competence to command a higher and broader treatment of social values—of literature and art, of scientific discovery and personal adventure, of social improvement and political exposure. Its very reputation causes it to be impartial, dignified and selective. And the public are thereby benefited.

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167. THE PROBLEM OF INDUSTRIALISM

[1. Conflicting views. 2. Arguments against industrialism: (i) it makes man materialistic; (ii) it concentrates power in a class. 3. Arguments answered: (i) not industrialism but capitalism is the real evil; (ii) industrial production must be equitably distributed; (iii) humanities must be fostered.]

We are living in an age of industrialism and everyone of us is convinced that industrialisation is the only way out of our economic difficulties. At the same time there is unanimity of opinion that industrialism is the parent of many ills, and as such is something not absolutely desirable. Thus in India, if we go to any of our economists or politicians, he will tell us without hesitation that unless we can industrialise the country,

we can never solve our economic problems. But then come Mahatma Gandhi and his followers and they are equally emphatic that India must avoid industrialisation, for a society based on machine is bound in the long run to end in periodic crises or ultimate crash.

The problem needs to be clearly studied. First, let us understand the evil against which the Mahatma warned us, and with which many of us are almost tempted to agree. It is said that industrialism makes a country material in its outlook. People tend to forget that 'man does not live by bread alone'. They come to believe that the accumulation of wealth and living in luxury are the be-all and the end-all of life. The result is that a highly industrialised country may come to place an exaggerated importance on the material things of life to the utter neglect of the spiritual. To this craze they sacrifice everything. They become selfish and narrow in outlook. In the end they lose sight of fundamental human values. Men become only instruments to be utilised and exploited for the few who possess and control the machinery for industrial production. And those who exploit and are exploited become equally brutalised.

It will also be said that the industrialists do not make up the whole nation, nor do they govern the land. True ; but in an industrialised civilisation based upon capital, money is all-powerful. So the rich millionaire comes to acquire an inflated value. His interest is regarded as the interest of the country. The wealth of the country is computed in terms of the capital he has helped to amass. Thus the government is converted to an instrument for the protection of his rights. Even when the needs of the people as a whole demand limitation of his profit or confiscation of his property, the government hesitates to do it. This reduces even an outwardly democratic constitution into a plutocracy, and under a plutocracy the fate of the common people is sad indeed.

It will be seen that these evils arise mostly from the fact that capital is allowed to accumulate in the hands of a few, and these are given the right to use their accumulated capital for the unrestricted exploitation of the labour of workers. This helps to make the pursuit of profits a highly praiseworthy

endeavour, for which it is considered permissible to sacrifice the happiness and welfare of the common people. Thus the founding of a factory in a crowded locality may deprive the common man of healthy surroundings, but that is not supposed to be a sufficient reason for stopping the establishment of a profit-earning institution. An artificial food-product may not have nutritive value, but since it brings in a handsome dividend to the producers, no one suggests prohibiting it. And if an improved machine diminishes the cost of production and increases the outturn, it does not cause any concern if its introduction throws many poor workers out of employment. Thus human values are sacrificed to human greed. But if capital is not given this unlimited scope and freedom to accumulate to the advantage of the few, and if man is denied the right to exploit his fellow-men for his personal benefit, all these evils of which we hear will become non-existent. Increase in wealth will then be a gain to the country as a whole. Large-scale industrial production will then be found to bring about equal improvement in the conditions of all, and no one community will thrive at the expense of others. The urge for competition and exploitation will give place to the desire for working for the common good. Hence the cure for the evils of industrialism lies, not in forswearing it, but in abolishing the capitalist form of society.

A machine is only an instrument of production. If the product of machines be made to belong to the whole nation, then wealth will be more evenly distributed. And in course of time we might hope for a society in which there will be sufficiency for all, and not superfluity for a few. That will bring into existence a higher level of cultural life, larger leisure to be spent in the pursuit of mental culture, greater economic freedom for all to pursue their own individual tastes, and a wider diffusion of the co-operative spirit, so that men will find it most natural to act and think not for himself only but for all. The large-scale production of goods with the help of machinery is desirable in itself ; only the produce must belong to all. Then we will enjoy all the blessings of industrial life without suffering from its evils.

That being so, it is the duty of every right-thinking man to strive for the abolition of capitalism as the first step

towards doing away with the evils of industrialism. In doing so he will help to establish a more humane form of life for the worker, and by abolishing the privileged class prepare the way for a social order in which rights and duties are equitably adjusted and the claims of humanity are recognized above everything else.

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168. THE EVILS OF INDUSTRIALISM

[1. Gandhiji's view. 2. Does it foster *materialism ? 3. Does* it make man a machine ? 4. Does it lead to war ? 5. *The cure lies* in socialism.]

Everyone in these days advocates a rapid industrialisation of our country. In the modern age of science and machinery. it needs no special pleading to convince people that unless we can take the help of machines, our economic troubles will never come to an end. In India it is the one thing needful, for as it is often said, we are saddled with a bullock-cart economy in an age of aeroplanes. Almost alone among our leaders Mahatma Gandhi raised his great voice against the large-scale industrialisation of our country. He was more alive to the evils of industrialism than to its immense possibilities.

Of course we must not be blind to these evils, for if we take proper note of them and study their origins, then we can direct our industrial policies along right lines so as to avoid these evils. What are these evils ? In the first place, it is said that industrialism makes a man material in his outlook ; it makes him forget the great spiritual values of life. The industrialist makes the accumulation of wealth the be-all and the end-all of his life, and instead of realising his moral duties in life, he gives himself up to a life of selfish luxury. Of course it does not need any profound intelligence to realise that this evil rests, not on industrialism, but on the accumulation of money to the neglect of the higher ideals of life. Its remedy therefore lies, not in abolishing industrialism, but in limiting man's capacity to accumulate wealth at the expense of his fellowmen. And so we must evolve a social economy which will

make it impossible for any one man (or class of men) to exploit others in order to enrich himself or his class.

A second argument against industrialisation is that it develops a mentality in which man comes to be regarded, not as a human being, but as a machine, a mere wheel in a giant organisation. The man who has the power of the machine in his control looks upon his fellow-men as mere instruments to be used by him for his own purposes. The result of this attitude is that his impulses are brutalised ; he subordinates human welfare to his personal greed. Here again we are being misled by certain errors of approach. Evils like these can originate only when we place the power of the machine in the hands of individuals and give them the freedom to treat their fellow-men as less than human. A remedy is possible ; it is to socialise the instruments of production. Whether land or machinery or the natural sources of power,—the right to use these should be vested not in any individual or class, but in the community. If the freedom to exploit for personal profits is abolished, these evils will necessarily cease to exist.

Finally, it is said that one of the consequences of industrialisation of a country is to lead to wars and to stimulate national rivalries and jealousies. It is said that whenever the big industrialists are in a position to influence the government of their country they scheme to exploit other and backward peoples. They want extension of markets, preferably monopoly markets, and so they use all the means at their disposal to satisfy this want. Here again we are judging industrialism by what we see in America or England. But we forget that in these countries the ownership of industries is vested in individuals, in the capitalist or the capitalist class. We see the reverse picture in Soviet Russia ; it is a highly industrialised country, and yet it does not seek interference in the affairs of other countries. Whereas France and America are trying their level best to help the forces of reaction in the backward countries of the world, even the worst enemies of the Soviet Russia cannot say this of her. When England or America supplies us with machinery for heavy industries,—a steel plant, for example,—they have little wish to facilitate production

of these in our country, for that may ultimately restrict their market. Soviet Russia, on the other hand, is ready to teach other countries, *e.g.*, China, to build up their industrial plants and independent of foreign aid. Hence the argument that industrialism creates a war mentality has been disproved in countries with a socialist economy.

The evils of industrialism can be cured by adopting a socialist economy, for in such an economy the rights of the workers will be properly safeguarded. In such an economy, it will be impossible to exploit children, or women, or even men. In such an economy, the community can easily afford to keep children in schools and give them the best training, for it believes that an educated worker is a social asset. It will be possible to allow mothers all facilities for rearing healthy children, for the community knows that healthy mothers mean healthy children, and healthy children are the future citizens on whom the national welfare will depend. It will be further possible to care for old age, because the sense of security in old age is an added incentive to give one's best to the community which gives it that security. It is significant that except America, no country to-day believes in monopoly capitalism ; some amount of socialisation is accepted by almost all countries.

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169. SHOULD INDIA BE INDUSTRIALISED ?

[1. The one thing needful. 2. Gandhiji's views. 3. The example of the West. 4. Need to harness the forces of Nature for human welfare. 5. Machines must be rightly used.]

It may seem strange to ask this question at this late hour. But it is not entirely useless, for it brings before us some of the deeper social and economic problems of our country. When we survey the vast numbers of unemployed men in our country, our great dependence on foreign countries for manufactured goods, the economic resources of our country, the high aptitude and intelligence of our people, and the crying need for increasing the national income per individual, a quick, urgent and nation-

wide policy of industrialisation seems to be the only way out,—the one thing needful under the circumstances.

But there are other things to be considered. There is, in the first place, Mahatma Gandhi's definite disapproval of the policy. Should we ignore one who may be said to embody the unaging spirit of India ? Would it not be much better if we supplement an extensive agricultural movement with various cottage industries as subsidiary thereto ? Would not such a policy satisfy our economic needs and our national tradition ?

Secondly, we have before our eyes the example of Europe, the materialisation of the West. We have seen how a policy of industrialisation has led the West to sacrifice the Christ whom they profess to worship, to the money-changers whom Christ drove out of the temple ; to sacrifice God to Mammon. Above all we have seen the awful spectacle of competitive greed and avarice ending in a policy of exploitation and spoliation, on a scale that makes the empire-builders of the past seem novices in comparison. Should we bring India to such a condition ?

These are serious questions. But certain answers suggest themselves to us which may be worth looking into. We live in an age of science, when knowledge has conquered Nature. Science represents the triumph of that intellect which is one of God's great gifts to mankind. To refuse to utilise this knowledge, to refuse to harness the forces of nature for our good seems absurd. After all there is nothing inherently godless in building machines to supersede manual labour.

The trouble does not lie in machines, but in the use that we make of machines. Machines ought to give us greater leisure for a higher life ; ampler means to devote ourselves to nobler pursuits ; freedom from want to develop our spiritual life. It is not able to do so because our imperfect society has placed the machine in the hands of a few to help them dominate over the many. Two ways of counteracting this are possible. In the first place, we might adopt the socialist way of life and make it impossible for the few to exploit the many. In the second place, we might adopt the spiritual solution and train our mind to rise superior to our baser passions. Either of these will help us to minimise the evils of industrialisation.

But it is a fact that without industrialisation, India cannot improve her economic position. An agricultural economy for a large country like India, with no want of raw materials, will always be inadequate. On the other hand, the necessity of exporting our unused raw materials will make the country a happy hunting ground for foreign investors. But if we can use these for our own manufactures, the problem of unemployment will be greatly solved, national wealth will increase, and the infiltration of foreign influence into our economy will be controlled.

Besides industrialism is a powerful social force. It will help to revolutionise the basis of our life. It will give an incentive to scientific research. It will help our inventors to devise improved types of machinery to supersede manual labour. Society will be thus vitalised.

Therefore there is no harm in adopting industrialisation as a national policy parallel to agricultural expansion. The evils of industrialism can be neutralized by an increase in comforts, leisure and educational opportunities. When an enlightened industrial policy brings the fruits of material progress within reach of the common man, we shall have the conditions necessary for the creation of a community 'united in sympathy, sense of worth and aspiration'. Industrialism, a symbol of progress, will thus form the basis of a new civilization, greater and more broad-based than anything witnessed in the past.

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170. THE DIFFICULTIES OF THE INDIAN AGRICULTURIST

[1. Agricultural potentialities. 2. The helplessness of the tillers against natural calamities and human tyrannies. 3. Faulty irrigation. 4. Water-hyacinth. 5. Illiteracy. 6. Land-laws. 7. Need for socialist economy.]

There is no doubt that by the natural fertility of her soil India has been destined by nature to be an agricultural country full of potentiality. Apart from its fertile soil, it is well irrigated by a system of natural waterways—large and small rivers,

that intersect the country from all sides and make available to the cultivator natural reservoirs which can be used with the minimum of labour. It has a teeming population, with a capacity to labour and fight against natural obstacles that is second to no other people in the world. And yet, in spite of all these advantages, India can hardly be said to enjoy self-sufficiency in the matter of food. Of course in recent times this has been accentuated by the partition of India which has created a chronic unbalance in Pakistan as well as in India. But the difficulty was always there for causes easily explained.

In the first place, though India has plenty of rain, it does not always occur at the proper time nor according to the needs of the different localities. Sometimes there is shortage of rainfall, sometimes there is undesirable excess. The agriculturist has been taught from the earliest times to regard this uncertainty of rainfall as a dispensation of a destiny. He thanks his stars and offers special *pujas* to the gods if there is a good rainfall. He curses his lot and propitiates the demons with equal fervour if there is insufficiency. Therefore, as a first step, he must be taught that his troubles are not entirely due to the caprice of an unpredictable destiny, but to a large extent it is due to his own want of initiative and enterprise in seeking ways to circumvent and subdue nature. Of course this is not his fault entirely ; for generations he has been exploited by zemindars and money-lenders ; and what with the need for propitiating these, the apathy of the State to what happened to him in the long run, and the want of an education that might make him at least discontented with the ills of existence, he has followed the old habits of his forefathers in the old unchanging spirit of submitting to his lot for good or for evil.

Secondly, it is true that India has many large rivers, but many regions need a system of canals in order to effect a proper distribution of the water ; Delhi and Rajputana are comparatively dry. Further owing to faulty railway engineering and other causes, the existing rivers are not doing their full service. Some are changing their courses ; some are drying up ; some spill their excess of water during the rains and remain dry during the summer. These rivers have to be dammed or dredged

according to necessity. The completion of such projects as those relating to the Bhakra Nangal and the Damodar should solve this problem and save millions of acres for cultivation.

A third difficulty in the way of the proper utilisation of the rivers, specially in Bengal, is the rank growth of the water-hyacinth. The pest has long been a threat to India's waterways. And a way must be found to fight it out. Here is a fruitful field of co-operation between the Government and the people. It will not only save the rivers from being choked up, but it will also save the people from malaria.

Fourthly, the Indian peasant is illiterate, superstitious and caste-ridden. He is uneconomical and improvident. Caste obligations rule his conception of duty ; the money-lender dogs his footsteps ; want of education makes him ignorantly conservative. He must be freed from these antiquated systems and obsolete ways of thinking.

Fifthly, until recently the land-laws were heavily against him ; even now they are not wholly in his favour. His status must be changed by conferring on him the ownership of the land he tills. By building up a system of co-operative farming he may be transformed from a jaded hungry labourer into a creative worker, full of joy and enthusiasm in his work.

Finally, India is faced with a most uneconomic pressure of population on land. It is one of the most thickly populated regions in the world. The land cannot yield sufficient food to keep the people in plenty. Whatever opinion, one holds of the Malthusian law, the fact cannot be gainsaid that either food production must increase in geometrical progression, or population must be artificially checked.

Hence three things are called for ;—first, we must do away with small uneconomic holdings, and redistribute land to make large-scale agriculture possible ; secondly, the country must be electrified as early as practicable to help build up a more balanced and organised economy ; and thirdly, the steel potential must be increased to help production for export without which import of food cannot be facilitated.

But there must be an intensive development of agriculture. This may be possible only if land is nationalised or socialised. First steps have already been taken in this direction. The Zemindary system has been abolished ; the introduction of co-operative farming will follow logically. And in the not very distant future we may hope for a better state of things. Once the cultivator feels that the land is his, his incentive will be increased a hundredfold, and he will quickly rid himself of those difficulties which are spelling disaster for him and for the nation.

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171. CO-OPERATIVE FARMING

[1. Weakness of Indian agriculture : (a) fragmentation of land, (b) middleman's profits, (c) primitive cultivation ; (d) the demands of the River Valley Schemes. 2. Co-operative farming—a remedy. 3. Compared with collective farming, State farming, and large-scale plantation. 4. The spread of Co-operative ideas.]

India is predominantly agricultural. She has plenty of fertile, cultivable lands and a hard-working peasantry tied to the land. And yet with her growing population, she is faced with a chronic shortage of food. For this the blame lies squarely on her out-moded system of farming. She is a land of small-scale farming ; the small farmer cultivates fragmented strips of land in the primitive way. It is not a matter of pride but of lasting shame that her peasantry continues in methods of cultivation that have long out-lasted their usefulness. This is shown by the low yield of crops per acre. It compares most unfavourably with the technically advanced peoples of East and West. Since the land has to maintain a considerable population pressure on the soil, it is obvious that the soil must be made to produce considerably more per acre that it is doing today.

Furthermore, the completion of the river valley schemes will increase the tempo of agricultural life. The old sleepy way of doing this will mean a huge national loss. It would be necessary to re-organise the village economy in a manner to enable it to

take full advantage of the ample resources that will soon be released.

It is a consideration of these that has prompted the Congress under Nehru's leadership to sponsor a comprehensive scheme of co-operative farming. The scheme is yet at the theoretical stage of discussion and formulation. But the outline is based on the general scheme of co-operation, namely, the application of the well-known principles of co-operation to agricultural farming. Owners of contiguous lands would be asked to join in a scheme for co-operating among them. The small agricultural holdings will be merged in a large co-operative unit. This will help them to adopt mechanised cultivation. The small peasant cannot purchase a tractor, nor is a cultivation useful in small holdings. But a band of co-operating farmers would not have this difficulty. Mechanical appliances for harvesting, threshing etc. could also be brought into operation. Further, it would help provide and maintain better facilities for storage and large-scale marketing. The pooling of resources in this manner would not only be more productive but more economical in the long run.

It has been urged that mechanised cultivation will prove harmful in many parts of the country where the sub-soil is soft. It will also lead to heavy denudation of the soil. The fact that India has a teeming peasant population makes mechanisation a doubtful benefit for it may only add to unemployment. But mechanisation is only a means to an end ; the end is to increase productivity by joint co-operative efforts. Once large-scale farming is introduced, it may not be difficult to devise lighter tractors suitable to our soil conditions.

Many oppose this scheme under a misconception that it is a version of the big collective farms of Russia. But this is not correct. In a collective farm, the peasant is denied the right of owning lands. He cannot claim individual profits. He becomes a unit in a bigger scheme. But in a true co-operation the individual farmer retains his identity of interest but pools his resources for better management and to cut down overhead expenses. Co-operative farming is also different from state farming or individual farming. These also deny the peasants

their legitimate interest in the lands that belong to them. In state farming, initiative passes on to a bureaucracy, and the peasant becomes a mere tool on exchange of his mess of pottage. In large-scale individual ownership of land, the peasant is reduced to a mere wage-earner. The profit motive cannot be an incentive to him since his spare in it is infinitesimal. Co-operative farming is superior to these systems as it takes into account the peasant's attachment to the spil while placing in his hand the vast resources of mechanised agriculture.

The misconceived opposition to co-operative farming may jeopardise the success of the scheme. It flourishes on the ignorance of the peasant and his superstitious attachment to his own ancestral land. Yet the peasantry is shrewd and businesslike. Hence the scheme can be advanced only by educating the peasantry. Here with informed and organised propaganda may gradually win him over. Once he can be convinced of the enormous benefits of large-scale farming, he will rally round in favour of the scheme.

The State also has other duties than mere propaganda. It must grant subsidies at the initial stage. This can be done through the Reserve Bank as in the case of co-operative banking. It also must provide the necessary technical personnel as well as the agricultural expert. It is only by adopting a two-fold line of co-operation,—first, among the farmers themselves ; and secondly between the co-operative farmer and the Government that the movement may gradually succeed. At least no better substitute has been found.

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172. AGRICULTURE AND ITS PROBLEMS

[1. The importance of agriculture in our economy. 2. Agricultural backwardness. 3. Remedies : (a) Need for mechanisation. (b) Increase of soil fertility. (c) Better crop-cultivation. (d) Artificial irrigation. (e) Large-scale production. 4. Steps to be taken. 5. Social reforms. 6. Need for planning.]

India is an agricultural country. Ninety per cent. of her vast population lives, directly or indirectly, on income derived from agriculture. But the cry has gone forth that she must be

industrialised. Our politicians, our economists, our scientists, our merchants,—all seem to be united in this. Here and there, a dissentient voice might be raised,—it used even to be the voice of the Mahatma who had only to speak to be heard with silent respect. But even his voice was drowned in the din of this almost unanimous demand. The danger, therefore, is that in the long run the interests of agriculture might suffer at the hand of our politicians. That would be unfortunate indeed. For in all countries, agriculture must always be a staple industry. Only England neglected agriculture utterly, and she has lived to repent of her folly.

To say that India lives by agriculture does not mean that India is agriculturally advanced. Rather she is extremely backward in this respect. Her annual yield of crops per acre is lamentably below what it ought to be. She has to spend crores of money in importing food from foreign countries at a high cost. For, in the sphere of agriculture, she has refused the lessons of modern science and organisation. Small plots of land, cultivated by individual owners or sub-owners, following age-old methods, and satisfied with whatever yield they get—that sums up Indian agriculture.

The employment of scientific technique specially in America and Russia, has achieved tremendous progress. In the first place, machines have superseded manual labour. That means a large acreage is brought under cultivation in a more efficient manner. Secondly, the fertility of the soil has been increased by scientific manuring. Thirdly, new crops of a better quality and capable of higher yield have been introduced. Fourthly, artificial methods of irrigation and crop-protection have been provided. And finally large-scale methods of production have been adopted. These are only some of the more obvious improvements effected ; there are others of which the specialist is more competent to speak than mere laymen like us.

How to introduce these and other methods in Indian agriculture,—that is the problem of all problems. The immediate need is to make provision for better irrigation. The Punjab has made some advance in this respect. But much remains to be done in other provinces. Barrages, like that in Sind, have

got to be constructed. Power must be harnessed on a wide scale as in Holland and Denmark. If the Damodar and other schemes are completed, it will mean a very big advance. The problem of silted rivers in Bengal has to be tackled vigorously. An intensive war must be waged against destructive pests and bacteria. Orissa has her periodic menace of floods ; the storage of the excess water has to be ensured. In Sind and the Punjab and Rajputana, there is shortage of rainfall ; the problem of bringing water to these dry areas has to be seriously studied. The quality of seeds and manure must be scientifically improved. There must be greater research and model agricultural farms. The great Sindri factory will help to solve the problem of manures. These are direct problems pressing for solution.

Then there are problems connected with our social organisation. There is the problem of agricultural indebtedness ;—the cultivators manage to be always in debt. Like illiteracy, this is not merely a fact but a habit, and needs to be fought as an evil with its roots in material condition but reaching beyond them. Then it is necessary to modernise the antiquated outlook of our peasants. It is not to be done by a few touring officers delivering lectures and distributing seeds. Larger numbers of trained officers with modern equipment are necessary. The practice of splitting up large holdings into smaller and smaller ones must also be resisted.

All this needs far-sighted planning. A national government, working in close touch with the people, and refusing to be frightened by vested interests, can work wonders in a short space of time. Unless the ownership of land is restored to the cultivator, and determined efforts are made to modernise his outlook, agriculture in India will languish. It is good, therefore, that the abolition of private proprietory rights in lands is being followed by plans to introduce co-operative farming. This will relieve agricultural indebtedness, introduce large-scale farming based on machines, and help the growth of healthy marketing conditions.

That the claims of agriculture have not been rejected in our Five-Year Plans in spite of their industrial bias, is a step in the right direction.

173. LABOUR WELFARE

[1. The growth of the power of labour. 2. The need to keep labour contented. 3. The role of Labour Welfare officers. 4. The organisation of labour welfare schemes. 5. The example of Russia. 6. The responsibility of the state.]

The worker is daily coming into his own. He is becoming conscious of his power. He realises more and more his strength under organisations like Trade Unions. He no longer petitions the management for favours, but demands them as rights. In the nineteenth century, these demands were ruthlessly suppressed. People even held up their hands in holy horror at the impertinence of the worker. A Duchess once expressed unbounded surprise that a worker should demand holidays. Temptations were placed in the way of overworked underfed labourers in the shape of the toddy-shop just outside factories, and when they succumbed, the incurable sinfulness of the "lower classes" was pointed out with hypocritical sorrow.

But those days are over. The demands of the worker have now to be admitted both on a moral and an utilitarian plane. That a factory-owner should roll in wealth while the workers who sweat for him grovel in poverty is something indefensible on the face of it. The moral conscience of man has to be soothed ; the worker also has to be coaxed into contentment. The facilities offered by the Soviet Government so that the worker may live a human life have also made it necessary for the capitalist countries to do something for the worker. And so the system of having a Labour Welfare organisation attached to a factory was devised, and an officer was put in charge of it.

Let us first see the position of the Labour Welfare officer. He is an intermediary between labour and management. He has to advise the management on the minimum that must be done to stifle labour discontent. And then he has to coax the workers into accepting that minimum. He cannot incur the displeasure of either party, for that might mean the loss of his job which is usually well-paid. Necessarily he has "to stoop to conquer". He flatters his bosses, he creates divisions and dissensions among the workers, or makes the worse seem the better bargain.

In Europe, where Labour is well consolidated, the bigger firms have no doubt done something for organising Labour Welfare on healthy lines. There are arrangements for medical aid, hygienic homes, free education, and amenities for recreation. Efforts are made to improve the workers' general standard of life because it has been proved that a contented worker is more useful in the long run than one discontented. Further it helps to ease to some extent militancy among the workers. But even in Europe and America there is more illusion than reality. As Bernal wrote : "The benevolent state, watching over and supporting all its sons and daughters, from the cradle to the grave, is a myth." In India, we are yet far from that condition. The workers in mines and factories here are required to live in conditions almost sub-human. An honest policy of Labour Welfare will frighten the average capitalist owner, who is as yet unable to appreciate its utility even from the standpoint of profits in so far as it increases the efficiency of the worker. Here clearly is a case where Government should step in with necessary legislation to secure at least a minimum standard of life among workers. Every employer of labour must make adequate provisions of housing and sanitation, must make free medical help and hospital treatment available for the sick, and maternity attention for the women labourers as well as for the wives of workers. Besides there must be arrangement for the free education of the children of workers and for their healthy recreation. It should be made obligatory for the employer of labour to introduce these minimum conditions for the welfare of those who work to bring him profits. A beginning of course has been made in recent years with schemes for social insurance and medical help which are in various stages of implementation.

Soviet Russia has carried out the most ambitious plans for promoting labour welfare ; it may be described as the Worker's paradise. Every facility is given, not only to maintain the worker in comfort but to give him every chance to improve his position. The unskilled worker is encouraged to become a skilled worker, the skilled worker to become an engineer or a technician. The worker is granted periodical leave and free rest-cure at a sanatorium of his choice. All this, of course, is possible only under a socialist economy. If India is to have such an economy, she

should make a beginning by introducing schemes for ensuring labour welfare along these lines.

Attention to Labour Welfare as a part of organised policy is essential. The connection between a healthy contented worker and efficiency of work has been demonstrated beyond all dispute and there is no doubt that one of the main causes of the inefficiency of Indian labour is the wholly unsatisfactory conditions in which they live. The prosperity of the State being intimately connected with increased production, it follows that the State must retain the right of dictating a minimum standard of Labour Welfare. One of the ways it can do so is undoubtedly through labour legislation. But that is not enough. The appointment of Labour Welfare officers must lie with the State, and such officers must be ultimately responsible to the State. This will give them the necessary independence to work effectively for the improvement of the conditions of labour. Till this is done, things will continue very much as they are.

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174. THE PROBLEM OF NATIONALITIES IN INDIA

[1. Is India a nation? 2. What is a nation? Stalin's definition—how far applicable to India: a multi-national state. 3. The problem of languages. 4. Economic conflicts. 5. The solution of this problem. 6. The role of socialism in solving economic conflicts. 7. Conclusion.]

The British always denied that India was a nation, because they disliked that the people should develop a sense of national unity. What semblance of unity the people had, they said, was due to the influence of the British. They went so far as to say that Indian nationality was a product of the British language! As against this the finest minds of India vigorously maintained that India has always been a nation, that underlying the manifold diversities of race and language, there has always been a sense of fundamental unity. As this contradiction of opinions

gives rise to many perplexing political problems, it is necessary to get a correct idea of it.

Let us first understand what is a nation. It is commonly held that nationhood depends on a vague feeling or sentiment, that it has no objective reality. A people becomes a nation when it *feels* it is one. This is too vague and almost begs the question.

But against this Dr. Rajendra Prasad quoted with approval Stalin's authoritative pronouncement, "A nation is a historically evolved, stable community of language, territory, economic life and psychological make-up manifested in a community of cultures." This definition is comprehensive and based on a recognition of scientific realities.

The problem in India is that the country has a geographical or territorial unity, a historical and cultural continuity, and an economic inter-dependence, but without a pronounced psychological or linguistic homogeneity. Thus there is on the surface, a good deal of difference between a Punjabi and a Madrasi, or between a Bengalee and a Parsi. Stalin pointed out that of the four bases of common language, territory, economic life and psychological make-up, the absence of any one will prevent the growth of a nation. Perhaps it would be best not to regard the nationality of India as a fact indubitable enough to ensure an easy solution of our national problem, but to admit our multi-national status.

Language has been the most intractable barrier to the fusion of the people into a homogeneous nation. Therefore, the cry has been systematically raised for replacing the administrative units which the British created by linguistic states. The Congress party had all through its struggle for independence, recognised this necessity, but now it fights shy of implementing it for fear of encouraging dangerous fissiparous tendencies. This fear is reflected in the constitution that it has drawn up. Instead of a federal type in which each state is guaranteed maximum internal autonomy, it has created a unitary type of constitution with powers reserved at the centre, and with Hindi as a common State language to be gradually used as the medium

of instruction. This policy, even at this early stage, has not however been happy or encouraging. Already inter-state jealousies are making themselves felt, and unless something is done about it in time, the situation may get out of hand in the years to come. Thus what may be supposed to promote unity artificially may lead to disunity. So the problem is—how to deal with this question of nationalities in the best interest of peaceful and co-operative growth of the State.

The first point is to grant full recognition to the language of a territory. The idea of a state language has always savoured of a sort of imperialistic domination. The Moghuls tried to use Urdu for the purpose, but it never became the language of the people. There should be no insistence on any language as common language for all the states. On the other hand, the study of one or more state languages should be freely encouraged, though the basic language of every state should be its own. This means the formation of linguistic states,—each state having its own university and educational system, based on its own language.

The second thing to remember is—as Dr. Rajendra Prosad pointed out—that there is no contradiction in a state consisting of a large number of nations. The voluntary association of nations in a co-operative federation is rendered easier if the influence of the capitalist classes is totally abolished. For example, one of the main difficulties in the way of re-shaping the boundaries of Bengal and Bihar lies in the fact that the capitalists of both the states have an eye to the mineral resources of the two. If the mines and factories were nationalised, the problem would be far less difficult. Hence the liquidation of capitalism is necessary to ensure national integrity in a multi-national state. A striking instance of the solution of the multi-national problem is provided by the Soviet constitution based on Stalin's thesis on the national question. In that constitution, every state has been guaranteed the fullest autonomy with the right to secede from the Union of Soviet Republics. Such was the confidence felt by the author of the constitution in the truth of his thesis that a healthy spirit of co-operation among the states is a surer guarantee of unity than artificial unity imposed from without.

Hence, the solution of the problem of nationalities in India depends, firstly, on the recognition of India as a multi-national geographical unit ; secondly, on the formation of a federated union of autonomous states ; thirdly, in guaranteeing the territorial and cultural integrity of each state ; and finally, in basing this federation on the principle of voluntary association of the states, with even the right of secession guaranteed.

175. NATIONAL DEFENCE

[1. The need of national defence. 2. The building-up of a defence force. 3. The role of the people. 4. Good neighbourly relations and non-aggression pacts as a second line of defence.]

The power to defend the State against aggression is the primary responsibility of a people. For the last hundred and fifty years we were free from foreign attacks, and the whole responsibility for defence rested with the British. This had made us self-complaisant ; we did not bother about our defences. How the British defended us is well-known to the people of Bengal when the foreign army rode roughshod over the people's interests in the name of 'national defence'. But now we have to think about this problem from a truly national standpoint, for the responsibility rests upon us.

The first step is to organise a real National Defence Force consisting of an army, a navy and an air-force. This is admitted by all. We are already on the way towards building up these forces. Our entire army is today nationalised, and under our own military leaders our armies have shown their mettle at home and abroad in a remarkable manner. Our military academies are building up a fine cadre of officers who will be second to none in efficiency.

But something more is necessary if the defence is to be national in character. First, the ranks should be thrown open to merit. There must be no special reservations for particular castes or communities. This has not yet been clearly recognised. Secondly, the defence must not be built up with foreign aid in

any form. If it is, it means the use of the army in the interests of the foreign power that offers aid. Obviously, such a defence cannot be called 'national'.

National defence in one sense is a somewhat abstract conception. India is well protected by nature. She was over-run and conquered by foreign powers in the past more for her own disunity than for the weakness of her defences. She has, in the past, never had a national army or navy, for the people were never able to unite. Today a foreign power will not find it so easy to attack the country, for the country as a whole will rise in self-defence. The true defence of the country lies in the heart of the people. If the heart of the people is sound, that is the best national defence. Hence national defence in the proper sense can never be the concern merely of the Government only. It is the duty and responsibility of the people. It is the sacred duty that devolves upon every individual and every community, irrespective of rank, caste, creed or religion. It should not be a burden but a pleasure. And when every individual in a country is imbued with this strong conviction, then that country becomes invincible. It is, therefore, the moral duty of every able-bodied youth in the country to be a member of the territorial forces, ready to rush to arms whenever the country is in peril.

In modern world conditions, India cannot be said to run the risk of any external aggression. The only State that might be incited to make the attempt is Pakistan. The two countries are not getting on with each other, but a declaration of war by Pakistan on India, or *vice versa*, is not a likely contingency. For this reason, it does not seem very necessary to spend crores of rupees for national defence and thereby deprive the nation-building departments of necessary financial help. That was the argument on which the nation had condemned the expenditure incurred by the British for the defence of the country, and the argument yet holds good. Among India's immediate neighbours, Russia and China are non-imperialist and friendly powers, who have no aggressive intentions against India. With the Middle East bloc, our relations are friendly. Burma is bound by fraternal ties. It is possible to have non-aggression pacts with all these

countries as a sound line of national defence. Sri Nehru's lasting credit lies in basing the national defence more on the Five Principles—*panch-shila*—than on a powerful system of military defence.

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176. BEGGARS AND BEGGING

[1. Where begging is a crime? 2. Where begging is a social evil: Poor Laws, etc. 3. The responsibility of the state. 4. The problem of religious mendicants. 5. Begging for social service.]

Begging is always a crime—whether it is begging for freedom, begging for jobs, or begging for money. The beggar is the man who has acknowledged defeat at the hands of destiny. He is a weakling and a coward. He deserves not pity, but contempt. Our political mendicancy in our days of servitude cured us of the evil and we learnt that by struggle alone could we obtain freedom. Our begging for service was met with like contempt by our employers; that has almost cured us of our habit; we feel to-day that the government must be forced to solve unemployment by active pressure. And when we treat the beggar in the street in the same spirit, that will also cure him of the habit.

Of course, all this refers to the able-bodied beggars, who demand alms in the name of religion. They deserve no sympathy. It was an evil day for our country when begging implied religious salvation. It has been fruitful of untold evils. Many do-nothings found an ignominious shelter in the folds of religion or what passed as such.

But there is another class of beggars who stand on a different footing. These are the disabled and the deformed and the diseased. They beg for their living; in many cases they are forced to beg on behalf of a band of the most cruel and heartless employers, who make capital out of their misfortune. The problem of dealing with them is a social problem and must be tackled as such.

In England, there are Poor Law institutions maintained by a levy on the community. Those who are rendered unfit for work and have none to support them are removed to the charitable institutions and kept there as a charge on society. There are also vagrancy laws that make begging by the able-bodied a punishable crime. Russia goes one step better. Those who cannot work become a charge on the State which looks after them in homes maintained for the purpose.

In our country, the problem is always before the public, urgently demanding a solution. Every public thoroughfare, the steps of every restaurant, the portals of every temple,—all are infested with beggars. Familiarity with the sight of the diseased and the maimed has dulled our human sympathies and paralysed our social conscience. We just look at them and pass on, or soothe our moral sense by dropping a pice into an out-stretched palm. We forget that the diseased are a social menace and should be prevented from spreading contagion; that the disabled and the deformed are a social blot, and should be rescued from the hands of the monsters who make money out of them. The work should be taken up by municipalities and district boards and proper funds should be created for their management. The rich who live in plenty and splendour must come to the help of their unfortunate brethren in slums and hovels.

The problem of the able-bodied beggars, however, is vexatious. There are two classes of them. One class consists of the genuine poor who beg because they cannot find employment. Governments in the West can stop them from begging, because they accept partial responsibility for feeding them. But here, our governments have no such responsibility, and legislation against these is impossible until they do accept responsibility in the matter. Pressure should be exerted upon them for the purpose. The right to employment is a fundamental right, and the duty of the Government is to ensure it.

But the class of religious mendicants is a ticklish problem. We hardly know how to deal with them. We must educate public conscience so far as it is possible to do so. We must

examine how far it is possible to bring them under religious organisations—religious trusts managed by the temples and mosques and churches. Let funds be collected from the people and recognised bodies, and let charity be distributed through them. But the humiliating habit of begging from door to door must not be encouraged.

And that reminds us of another class of medicants who were once led by that Prince of Beggars, Mahatma Gandhi. They beg for hospitals, for orphanages, for charitable institutions. They haunt the streets, they invade the trams, they greet you in your office, they are everywhere with their mute appeal on behalf, not of themselves, but of humanity. They rouse the social conscience. Let us open our hearts and our purse-stings to them generously. They deserve to be supported as along as state apathy makes such mendicancy necessary.

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177. IDEALS OF INDIAN WOMANHOOD

[1. The ancient ideal : (i) in theory ; (ii) in practice. 2. How the ideal changed in : (i) the Muslim period ; (ii) the British period. 3. What the ideal should be to-day.]

If India is proud of anything, it is of this, that the ideal of womanhood expressed by her poets and seers cannot be improved upon. What is that ideal ? In the first place, woman is the centre of the home and the hearth. A home is a home because of the housewife. She tends her home without any selfishness but with silence, self-effacing sacrifice for the good of the home over which she presides queen-like. Secondly, a woman is her husband's partner in life and a sharer in all his joys and sorrows. The performance of his duties is as much his religion as hers, and therefore she has been called his other self. Thirdly, a woman's jewel is her chastity ; it is this emphasis on chastity that is the distinctive characteristic of the Indian woman as contrasted with the women of any other country. It is the importance that is attached to chastity that has made her value a single marriage. After all, where this is absent a home

is not a home, be it ever is homely, but only a mockery and a pretence. Finally, a woman is assured of equal privileges with men. She is entitled to all the consideration and all the opportunities that are customarily allowed to men.

It must, however, be admitted that in actual practice we see a wide departure from all these high ideals which are professed. Out of his selfishness, and also being the predominant partner, man has managed to confine woman to her home and has denied her those opportunities of freedom and growth which the Sastras enjoin. The average Indian hailed with approval Hitler's reactionary slogan for women—"Back to the kitchen". Man lives his own life in the outside world, while woman pursues the monotonous round of her domestic duties. The arrangement has been selfishly convenient for him, for it has saved him much trouble. And he has reconciled woman to this limited life by impressing upon her the greatness and the glory of the Indian ideal.

The fact is that ideals are never unalterable or eternal. Ideals change and pass according to the change in outward situations and circumstances. In ancient India women mixed freely with men and took their part in the full life of the nation. The ancient scriptures and literatures record innumerable cases in which women excelled as poets and philosophers and scientists, and even as warriors and statesmen. They were held in high respect by all and their counsel was sought on many occasions. But as India passed through the Muslim Age the emphasis shifted. In the Muslim period of our history, our women in India accepted the *purdah* and in the South the cramping restrictions of rigid orthodoxy, and retired into the seclusion of the home. This is how we came to attach greater importance to the domestic type of woman, and our ideal became contracted and narrow.

Then came the British period in our history. Amidst the rich Anglicised classes, the tendency grew of imitating English ways. The majority remained retiring and domestic, but the women belonging to the new aristocracy, who owed their wealth and position to English patronage, made themselves, with the help of paint and powder, artificial imitations of the society

ladies of the West. The spectacle was ridiculous and even vulgar, but the habit spread, and imitation destroyed whatever charm there might be in this.

Of course, with the growth of freedom in our political life and the pressure of economic circumstances there is bound to be further adaptation of ideals. We can visualise our future women as being true helpmates of men, not only in the domestic sphere, but in every sphere of life. We can visualise them also as having an independent life of their own, pursuing their own avocations and developing their own special aptitudes, and thus in every way fulfilling in a more complete sense her true function in life. In conformity with modern opinion, our constitution has given our women equal rights with men. They can compete for the highest posts in the services. They have been teachers always ; now they are lawyers and doctors and engineers. And we will find ample support for this freedom and equality in our ancient Shastras, and extol that also as an Indian ideal. For the only true ideal for women as well as for men is to be true to themselves, to develop their personalities, and yet to remain an integral part of the social system into which they happen to be placed.

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178. SOCIAL SERVICE IN INDIA : SHOULD IT BE COMPULSORY ?

[1. The problem of social service. 2. Its importance in our country. 3. Arguments for compulsion. 4. Against compulsion. 5. An immediate need. 6. A liberalising influence.]

Social service is no doubt necessary. For man does not live for himself, but for the society to which he belongs. If we only think and care for ourselves, we become selfish and self-seeking. We must think of others,—first of our immediate neighbours, then of our community, and finally of every one else in the world. Unfortunately, we seldom think of others. We are careless of how others live and are indifferent to their requirements, let alone comforts. We dump our household garbage at our neighbour's door ; we elbow our way through

a crowd to be first everywhere, thoughtless of the discomfort to others ; let our needs be served, it does not matter what happens to any one else. Social irresponsibility is seen in many other instances. A locality suffers from various shortcomings : there may be laxity in municipal amenities ; there may be absence of welfare clinics ; the children of the less prosperous or unelightened persons may have no opportunities for elementary education ; but how many of us think of these ? It is the duty of every person to be alive to these social needs, to do what he can by himself and what he can get others to do.

The problem is particularly pressing in a country like ours. For we have lived for generations under a foreign government which often looked at our efforts with suspicion, and thus damped our enthusiasm in this respect. For many years a society like the Ramkrishna Mission was a sufferer in this respect. How difficult the position could be was well represented by Rabindranath in his novel, *Gora*. Secondly, a subject people loses initiative. It is taught to look up wistfully to a paternal government. It expects to be spoon-fed. The British gloried in the *ma-bap* theory of government. This has destroyed our sense of social obligation and responsibility.

But now that India is independent, there should certainly be a change in our outlook. All of us should realise our duties and responsibilities outside the sphere of our own lives. We must shed the intertia which is a legacy from our epoch of slavery. But perhaps this is not so very easy. Old habits are hard to give up. Besides, many look up to a national government to remove our wants : is it not its duty to do so ? But that is a wrong attitude. Wherever there is a shortcoming, it is the duty of every individual to seek to remove it by collective effort or by his personal initiative. It was a good sign when our students started organising Health Homes. Such instances of initiative, rare as they are, are a welcome pointer to a future that is coming.

But if we, as individuals, are not alive to this aspect of our lives, we must be made aware of it. Here comes the question of compulsion. In Japan, we are told, each householder is responsible for the cleanliness of the public thoroughfare in front of his

dwelling house. In New China, students have to put in a portion of their time for educating the illiterate adults. If there can be conscription to fight a foreign enemy, why cannot there be conscription to fight the enemies of society ? Therefore in our infant state, every able citizen should be compelled to devote a part of his time for the good of the community. Let it be according to his capacity. A doctor should be compelled to devote an hour at a clinic ; a teacher should be compelled to teach a few illiterate adults every day at a night school. Every member of the community must be able to contribute something to the general welfare.

Of course compulsory social service, like compulsory military service, is only for a period of emergency. It cannot be a permanent feature of national life. Ultimately, the governments, the municipalities, the public bodies constituted and paid for doing specific jobs, must bear the responsibility of serving social needs. But when the evils are the accumulation of ages, when they are too expensive and deep-seated to be easily removed, the services of the people may be conscripted to quicken results. For, if conscription be a permanent feature of social life, it will make governments indifferent to their duties, and it may lead to the gradual enslavement of the community. The remedy might be worse than the disease.

In India, we are facing a kind of social emergency. Want of education, want of sanitation, absence of facilities for building up 'the body beautiful', the widespread prevalence of the practice of adulterating food,—to name some of the major evils under which the country is suffering,—need to be combated vigorously, and nothing less than a total mobilisation of resources will avail. There is no room for complacence or apathy. Hence for the time being it is necessary to introduce some form of compulsion in the social services. If each citizen is required to contribute a small fraction of his time and energy towards this end, a miracle will be achieved. No one likes conscription, but when a house is on fire, when a people face a calamity, when a country is threatened by enemies, it is not what one likes that is done, but what is necessary to be done. It is only by bringing a sense of urgency to the tasks lying before us that we can accomplish them and set the stage for a glorious social revolution.

Social service is a liberalising influence. Its appeal is to the noblest instincts of the people. It draws us out of the narrow grooves of our selfish pursuits into wider fields of activity. It is the antidote to individualism. The more we inculcate it, the better will it be for society, not so much because of the actual good that it does, but because it releases the best elements of our nature and ennobles our whole attitude to life.

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179. YOUTH MOVEMENT

[1. The rise of youth movement. 2. Characteristics of the movement. 3. Progress in India. 4. Students' Unions in relation to youth movement. 5. The call to the youth. 6. Youth—the trustee of prosperity.]

The modern age is said to be the age of young men. During the First Great War, people saw with dismay how hopelessly incompetent the old men were to deal with difficult problems. Their brains moved in fixed grooves like a railway engine ; they could not divert their minds to new channels of thought. So when a new crisis arose, they fumbled for precedents, and they bungled and blundered in the most miserable fashion. The result was the unnecessary sacrifice of millions of lives, and many of them the best and the ablest ones who, naturally enough, were called to meet the emergency. It was tragic. It destroyed the last vestige of faith in the wisdom of age. Out of this arose a movement all over the world for mobilising the energy and idealism of youth for doing what age had failed to achieve. Associations were started ; journals were published ; meetings were held ; programmes were drawn up—and all for voicing the thoughts and aspirations of young men on contemporary problems.

Every nation has its own youth movement, but certain features are common. Thus young men and women are largely socialistic in their ideology, international in their outlook, pacific in their aims, humanitarian in their programme. They have not developed vested rights and interests ; they approach

all questions from the rational standpoint. They are far readier than older people to accept new methods and ideals and to dismiss the prejudices of narrow-minded men. They do not profess noble ideals, such as the ideals of peace, brotherhood, etc., as a disguise for sinister intrigues and policies, but they believe in these sincerely and try to work up to these. They are, therefore, the leaders of progress.

In India, the last quarter of a century has seen a resurgence of youth. But here politics has been the most important factor. Once Asutosh Chaudhury said that a subject nation has no politics. But young India took a different view and translated everything in terms of politics. For this reason, most of their efforts were directed to organising strikes and hold-ups against academic routine, and engineering conflicts with the authorities who were directly or indirectly in alliance with the British. This was perhaps an unhappy consequence of Indian politics ; but it was certainly not a symptom of the growing irreverence and irresponsibility of Indian youth. Nor should it blind the unprejudiced critic to the good work that the various youth organisations in the country have done and are doing. To conduct night schools, to organise social reform movements, to undertake village uplift work are some of the normal duties in their programme. In times of crisis *e.g.*, during famines or epidemics or floods, many of these organisations do yeoman's service.

A part of the Youth Movement is the recognition of students' unions as a part of academic life. Today every college has its union which is gradually becoming more practical and taking an ever-increasing part in directing the energies of young people to constructive channels of work. The unions play a big part in organising international students' rallies and thus ensure friendliness and understanding among peoples of different lands.

We are living in a period of intense crises. Now more than ever young men and women should place all the wealth of their idealism and energy at the service of their country. They should stand up for the larger ideals, for a more human and humanitarian approach to all problems. They should be more natural, less academic and hide-bound. They have no axe to grind, no

interest to serve. They are eminently fitted by their freedom and resilience of mind to respond to the call of reality. They can dispense with theories and abstractions unrelated to the contemporary scene.

"The youth of a nation are the trustees of posterity," said Benjamin Disraeli. The remark is sententious, but sums up a whole gospel. On the young will depend the hopes of the future. Their idealism, their integrity, their character form priceless assets. The future is in their hands. As Lenin said : "The young are growing and will gain the upper hand despite everything."

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180. GROW MORE FOOD

[1. A modern problem. 2. Its significance in India. 3. A policy is wanted. 4. Co-operation : national and inter-national.]

Although man does not live by bread alone, yet without bread man cannot live at all, and earning his bread has always been man's principal occupation. He may have to earn it by the sweat of his brow, or by cunning and craft, or by the use of force in some form or other ; but he must earn it all the same. In the past when men were nomadic in habit and had no settled habitation, they hunted animals for food. But as they settled down and developed communal life, they began to cultivate the earth and make the earth yield food for their livelihood. They, however, trusted more to the co-operation of nature, and they relied on fate and the sanguinary rituals of religion to bring about this co-operation. When the soil proved fertile, and the supply of water was sufficient and the rainfall steady, their trouble was not great. But sometimes these were insufficient ; the soil became denuded of fertilising elements, or the supply of water failed, and the result was failure of crops, and famine and starvation. They then submitted to their misfortune patiently and tried to appease an angry God and a hostile fate, or did penance for their known or unknown sins, and waited for better days. It was hardly realised

that man had any hand in increasing the supply of food beyond a certain limit. With the growth of knowledge confidence increased but within limits. The Malthusian doctrine, that 'population increased faster than food' became a basic concept in political economy, and the only remedy they could think of was the periodical destruction of larger number of human beings by famine, war or pestilence, or artificial checks on the growth of population. These were looked upon as biological necessities ; life has to be destroyed in order to preserve life—was the paradox of social economy. This view has its upholders even today.

Then another period came :—trade developed ; science developed. Men learnt to bring food from other countries to make up deficiencies. They also learnt to improve agriculture by scientific processes. The incidence of famine was controlled. Flood was both a curse and a blessing,—a curse while it lasted, but a blessing thereafter as it left the soil richer than before. But now there were two other forces which could yet create trouble. First, there was the capitalist ; he would expropriate food and hoard it in days of plenty to sell it at a high price in times of distress. He would even destroy or curtail production and restrict supply in order to maintain high prices and profits. The burden of high prices oppressed the poor. It increased poverty and want. But it benefited the capitalist in two ways —by maintaining a high level of profits, and by creating constant fear of unemployment among the workers. Secondly, there was war. War held up import of food-grains ; diverted labourers from agriculture to factories ; made larger demands on the agricultural population for the benefit of the armies. When the needs of the profiteer and the military combined, disaster was bound to ensue. Bengal has had bitter experience of this during the last war. The import of rice from Burma ceased ; large foreign armies had to be maintained ; stores had to be built up so that military needs might not suffer ; the Government relied on the profiteer to supply armies with provision ;—the results were sudden increase of prices ; want of food for those who could not pay ; deprivation of villages of their quota of food, and as a consequence famine took place on an unheard-of scale. If the shortage of food had been the lot of benighted India,

nothing would have happened. But it occurred on a world scale, —in countries where the people were less philosophical and the Governments less callous than in India. In these countries arose the slogan "grow more food". In England every strip of open space was brought under cultivation including even parks and playgrounds. In other countries other measures were adopted as soon as war broke out. The granary of Russia, the Ukraine, was overrun by the German hordes. But Russia had created new food-growing districts in Central Asia. Cut off from the rest of the world, deprived of her own wheat-growing districts, Russia yet managed to live and live fairly well. They had want of food but no famine.

In our country "Grow more food" became a slogan ; it became something of a policy after independence. To implement this policy what is wanted is co-operative effort on a national scale with the support of a government ready to sacrifice all other interests—of merchants and zemindars and money-lenders—in the interest of the people. Land must be examined, classified, and plotted out ; fertilisers must be distributed ; labour must be pooled and organised—and supplemented by machinery where possible ; a system of scientific rotation of crops has to be devised ; small uneconomic holdings must be integrated into larger units to ensure large-scale agriculture ; a permanent source of water-supply must guard against the incidence of drought. Science, not chance, must regulate agriculture. An all-round, all-out drive is needed.

The multi-purpose River Valley Schemes are steps in the right direction. These will minimise the incidence of floods and ensure a storage of water in artificial lakes. By providing cheap electric power, a widescale use of machinery will be possible. The nationalisation of land and instruments of production should have a twofold effect. In the first place, it will dispense with the fragmentation of land which is economically unsound. Secondly, it will enthuse the peasants who will work with greater energy on what is their own property The giant fertiliser factories, such as we have at Sindri will maintain a national supply of cheap fertilisers. Also, the adoption of foreign species of crops (use of the Chinese rice which has taken well in

Kashmir climate) ; or methods of production like the Japanese will be a great aid in food-production.

It is also necessary to have all through the country, a chain of agricultural research stations. The recovery of land by a rotation of crops is a matter that needs careful scientific study. Fallow lands have to be brought under cultivation by planting them with right type of vegetation, and—in England the introduction of turnips and clover solved the problem recuperating the soil. It showed that land need no longer become 'tired out' by the planting of successive crops. Hybridisation and vernalisation of crops also demand intensive scientific study. We must plan and equip ourselves for a determined struggle to double our increase. Agriculture must be put on a genuine scientific basis. Research centres must study the relation of climate to plant growth and to adopt plants to suit the climate. The method of vernalisation of crops has given excellent results in Russia. Hybridisation has worked wonders in America and Russia. These are guides and pointers. The nature of our food deficiencies with special reference to caloric values must be scientifically studied on the basis of properly conducted surveys. The production of food must conform to the real requirements of the people. With such efforts, India with her resources of climate and soil, will be soon brimming over with "milk and honey".

But food is no longer a national problem. The F.A.O. is a useful adjunct of the United Nations Organisation. Its elaborate studies, conducted by experts drawn from all the world over, are not only proving enormously helpful immediately ; it is slowly creating the proper mentality that looks upon the entire world as one unit for agricultural purposes. This will have far-reaching influence, since the scientific production of food will be connected with scientific distribution of food plantation and a distribution ensuring a more or less equal supply according to national needs.

181. PLANNING FOR NATIONAL RECONSTRUCTION

[1. A plan is necessary : why ? (i) to avoid economic breakdown; (ii) the example of Russia ; (iii) new attitude to the people. 2. Different policies. 3. Policy in India : the Five-Year Plan.]

When the war of 1914-18 came to an end, the fighting nations found themselves reduced to a state of bankruptcy. This re-acted on trade and commerce, and paralysed the economic life of the people. Nations began to repudiate debts ; industries became idle for want of markets ; the free circulation of money was checked. With keen competition in a restricted field national rivalries and jealousies became acute. There seemed no hope for an economic revival unless a new war stimulated the industries. Historians will ascertain to what extent this was responsible for the immunity that the Fascist powers in Italy, Germany, Spain and Japan enjoyed in their pursuit of aggressive policies. In order to avoid an economic breakdown of equal or greater magnitude after the Second World War politicians began to think out plans of Post-War Reconstruction.

There is another reason. For the last fifteen years, Russia has been organising her economic life on a planned basis. Her Five-Year Plans boldly carried into effect schemes of economic reconstruction over vast tracts of her country and involving her entire population. The full effect of these were seen in her unique resistance to German aggression. If she had not planned to live, she would surely have failed to survive. Her example has been an eye-opener to the rest of the world. People all over the world have become alive to the enormous utility of developing the resources of a nation according to plans drawn up by experts.

Nor must we forget a third reason for this desire. Formerly even Western Governments adopted a negative attitude to the welfare of the workers. They were given wages extremely low, as in Japan or India, or comparatively high, as in England and U.S.A. In some cases tenements were built and let out to the workers on a rental basis. But it was never felt that the Government or the employers had any further responsibility

in the matter. This led to periodic strikes and lock-outs, and consequent loss to the capitalist in the shape of less profits, and to the nation in the shape of less production. Here again the example of Russia has opened men's eyes. A new conception of duty towards the workers has come into existence, workers have the right to live decently ; they have the right to leisure, to education, to old-age pension, to decent houses. In order to do this, there must be organised effort. Wealth must be distributed more equitably. The State must interfere to bring this into existence. Hence the State must act on a large policy of national welfare. This is specially necessary, if the attention of workers in other countries has to be diverted from the 'menace' of communism.

These are the reasons why, even before the war had come to an end, people were dreaming of Post-War Reconstruction. The capitalists think in terms of increasing the purchasing power of the people. This is the American idea. The Britishers, as we see in the Beveridge plan, are attempting to ensure a more comfortable life to the workers without disturbing the existing economic structure. This is what the Fabian economists have been preaching for the last half a century. There are many who think that no such reconstruction is possible except on an all-world scale. They look forward to a time when the various nations will pool together their resources and settle on a policy designed more or less to meet their common ends.

India also has her plans of reconstruction. These are based largely on foreign capital and economic aid. They depend on the success of the several multi-purpose schemes. There are also plans for liquidation of *zemindars*, for nationalisation of industries, for afforestation, for construction of towns, and many others. Some are being implemented ; others are being planned. But they suffer from a basic defect. Unlike the Soviet plans they are imposed from above. In Soviet Russia, "each plan marks an intention which millions of peoples, through their organisations, co-operated in defining, to carry out a common task for the common benefit" (*J. D. Bernal*). They are always modified, and the people have every opportunity 'to improvise and accelerate'. They never forget Lenin's advice :

"Mistakes are inevitable—no human being is perfect. The important thing is not to make no mistakes, but to make few and small mistakes, and learn from them." Therefore in our country, we must, in the first place, invite constructive suggestions from those who are practical workers, and give due consideration to these. Secondly, we must invite criticisms and not be impatient of the critic. Thirdly, we must always place the interest of the people above the interest of individuals. Then only our reconstruction will be on sound lines.

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182. TRANSPORT PROBLEM IN CALCUTTA

[1. The problem of over-crowding. 2. The risk of accidents. 3. The difficulties of solving the problem. 4. Some suggestions: (i) co-ordination of services; (ii) spacing of office hours; (iii) additional transport facilities; (iv) improvement of service conditions for staff; (v) office transport. 5. Nationalisation of transport. 6. The need for a motor industry.]

In Calcutta, the problem of transport is rapidly becoming more and more difficult; indeed it bids fair to be almost insoluble. The population of cities is multiplying by leaps and bounds, and the increase of vehicles cannot keep pace with it. The problem assumed its present dimensions during the war. Thereafter the acuteness of the situation has somewhat eased, but office-hour traffic shows no improvement. Morning and evening one sees men of all classes balancing themselves dexterously, if somewhat dangerously, on various parts of the vehicle; some precariously hanging on to any convenient support or foot-rest.

Not that accidents do not happen. They keep happening—sometimes nasty ones too—but passengers show no disposition to discontinue these death-drives. From time to time the police become keenly conscious of their duties, and they interfere with this right of a citizen to kill himself. There is a paroxysm of police vigilance; officers are stationed at every important street-corner, and their duty is to dissuade people from standing on foot-boards. If a passenger waits for a few minutes to catch

the next bus or tram, no material harm is possibly done after all, as a humorist said, "It is better to be a few minutes late in this world than to be a few minutes early in the next."

But the problem really is not so easy as to be solved by police vigilance or moral precepts. It is not possible for policemen to keep watch and enforce compliance all through the year and at all points on all the routes. The want of adequate transport vehicles to meet the serious rush of passengers is real. Equally real is the absence of scientific planning and organisation. The problem cannot be solved unless these causes are removed.

What then should be done ? In the first place, greater co-ordination is necessary. There are three transport agencies at present : the Tramways Company, the State Transport Authority, and the private buses. They must not be run on competitive lines. This is possible only if a Central Transport Organisation is created. Its duty will be to study statistically the ebb and flow of passengers on different routes at different times of the day. It can then divert transport in accordance with the varying pressure of traffic. Necessarily this will affect the interest of private owners. But transport is public service, and the interest of owners must give way before the interest of the people. Secondly, it may be possible, in consultation with the various Chambers of Commerce, Educational Institutions and Government departments, by staggering hours of work for different categories of institutions. This will relieve congestion at particular times of the day. If some are required to attend work at 8-20 A.M., some at 8-45, some at 9, and so on, it will certainly ease the situation considerably. Thirdly, additional buses along new routes are imperative, and the state department should provide facilities for the same. Finally, offices should be encouraged to co-operate in providing their cars and vans at rush hours for the transportation of their own workers. Big offices have their fleet of cars and vans. They are seldom needed before actual office hours begin, and with a little intelligent planning, these might be used for the benefit of their employees.

Progress in the increase of vehicles for public use must necessarily be slow as long as we are to depend on foreign imports for our supplies. The cost is prohibitive, which makes the

working of transport lines uneconomic unless they are allowed to carry more than capacity. Hence the state must set about financing the manufacture of cars in India. With prices of cars reduced, larger numbers will be available for use without affecting reasonable profits.

But the best way is to make an urban transport system the concern of the state. This is being slowly implemented. But the attitude should be not earning profits, but serving the people. The State can also bring the electric railway system right into the heart of the city. There is no doubt that if the poblem has to be tackled along right lines, it can be done only by the State who may be expected to subordinate everything to the needs of the people.

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183. RIGHTS AND DUTIES OF A CITIZEN

[1. Citizenship : its origin. 2. Rights : (a) to life and property; (b) to freedom ; (c) to education, heal h etc. ; (d) to equality. 3. No right absolute. 4. Duties : (a) loyalty and obedience ; (b) defence of the state. 5. The basic principle.]

The idea of citizenship originated gradually as a result of the wide-spread rise of cities in the wake of the development of trade and growth of maritime ports and centralised markets. The condition of agricultural labourers was miserable, for they were no better than serfs and helots. Cities needed a large population of labouring wage-earners, and in order to attract the agricultural labourers, they had to be tempted by the grant of certain rights, the principal of which was freedom : "city air makes people free" was the attractive slogan. For freedom was the one thing that the tillers of the soil needed, and the guarantee of this led many to run away from their landlord masters and seek refuge from the stern laws relating to serfs within the closed walls of the city. In ancient Greek and Roman cities, the population was divided into free men who had all rights and privileges, and slaves who had none. Hence whether in the mediaeval Free Cities or in the ancient City States of Europe, citizenship

came to be regarded as a valued privilege, for it bestowed a certain status which was a matter of pride to a citizen.

Of course this status was valued because it was associated with the enjoyment of certain rights. It assured to an individual in a State the right to protection from any attack on life or on property. In a great country, this right might be said to have an extra-territorial application, for even in a foreign country, one would feel that the watchful eye of his State was on him, and its arms would be lifted in his protection. A Roman Citizen, wherever he might be, used to feel this : *Civis Romanus sum*— I am a Roman citizen—was the proud feeling entertained by every citizen, wherever he might be, and today, this feeling prevails among the citizens of most States. Provided one acts rightly, one can claim the help and protection of his State even in a foreign country.

Within the State, a citizen has not only the right to life, but to liberty as well. One has freedom of movement, freedom to carry on lawful business, freedom of speech, and freedom of forming associations with others for political and cultural ends. It is true that this right is often curtailed in many ways. In Soviet Russia no citizen has the right to speak or act against the principle of Communism. In the United Kingdom, there is a similar embargo on action, but not on speaking, against the British monarchy. No State can allow a citizen to act in any way that jeopardises the existence of the State, and this is sometimes abused to the extent of banning strikes in essential services. But these limitations are small when set against the large measure of freedom that is enjoyed by citizens of a democratic State.

Citizenship, appertains principally to a democratic state. Therefore a basic right is that of equality of all citizens —equality in the eye of law, equality in the exercise of franchise, and equality in the enjoyment of fundamental rights. Here also the right is limited in actual practice by certain circumstances. Thus in capitalistic states, the economic structure imposes certain economic disabilities which may create basic inequalities. In non-capitalistic states, it is possible for party-men to enjoy a higher status than non-party men.

In a progressive State a citizen has the right to free education for his children, free medical help for his family, and pension if he should be superannuated or incapacitated for work. The establishment of these conditions is the pride of the communist State. Whether it is possible under capitalism is yet at the experimental and academic stage.

These exceptions not only prove the existence of citizenship rights ; they also mean that no right can be absolute. Absolute right, like absolute liberty, is an abstraction which exists only in the fancy of Utopians. But there is a more important limitation on rights which is of a fundamental character, and goes hand in hand with the enjoyment of rights. Every right is counterbalanced, and, to that extent, limited by certain well-defined and well-accepted duties to the State which confers and guarantees those rights.

Thus every citizen must be loyal and obedient to the State. This is fundamental and absolute. Subversive activities against the well-being or safety of the State must entail outlawry with all its consequences. A disloyal citizen or a citizen who claims extra-territorial loyalties can claim no immunity or protection behind the massive walls of his fundamental rights, since, by his outlawry, those very rights stand abrogated.

A citizen has the right to enjoy property or carry on business subject to the duty of contributing to the maintenance of his State. He must be ready to pay the taxes due from him under the constitution. The amount of these taxes may be as small or as large as the state may need for its upkeep : he can only claim that he should be taxed by his representatives. "No taxation without representation" is a principle now almost universally accepted.

In case the existence of the State is threatened or endangered, a citizen has the duty of protecting the State by all kinds of service, including military service. The State thus has acquired the right to use conscription of service in the interest of its defence, and no loyal citizen has the right to claim exemption from such service even on conscientious grounds.

The rights and duties of a citizen are thus, by nature, reciprocal. The citizens assume the duties voluntarily in order to enjoy the rights freely. Burke put the whole matter admirably when he said, "All government......is founded on compromise and barter. We balance inconveniences ; we give and take ; we remit some rights that we may enjoy others....As we must give away some natural liberty to enjoy civil advantages ; so we must sacrifice some civil liberties for the advantage to be derived from the communion and fellowship of a great empire."

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184. THE HORRORS OF WAR

[1. The barbarism of war : (i) in the past ; (ii) in modern times. 2. The use of science by capitalist governments has added to the horrors. 3. The horrors of bombing civilian population. 4. The Atom Bomb. 5. Germ bombs,etc. 6. How to restore moral values.]

There was a time when wars were governed by laws of chivalry that helped mitigate something of its horrors. Wanton attacks against neighbouring countries were condemned as barbarous. We have of course the accounts of the destructive savagery of wars of aggression carried out by the barbarians, by an Attila or a Tamerlane for example, but they were clearly exceptions, and in history they have been mentioned as the incursions of barbarism against civilisation. The average man in those days was often more instinctively cruel than his counterpart today, but his cruelty was regulated by certain well-recognised restraints.

Today, however, we boast of a higher civilisation, but we are rapidly relapsing into a sort of barbarism that is more deliberately cruel and callous than any display of savagery in the past. The modern man is goaded, not by the lust of conquest, but by the avarice of possession. His acquisitive desires have blinded his moral sense. Science has placed in his hands savage weapons of destruction and he uses them without scruple. As a

result modern wars have become much more horrible and inhuman.

This deterioration of standards set in with the nineteenth century as Capitalism developed into Imperialism. It began with the barbarous attacks which the European powers launched against the unarmed and defenceless countries of the world. All over the world European powers carried out armed and brutal attacks on helpless nations in order to force them to buy their merchandise—even if that merchandise was opium. The success of this callous policy hardened them in their sin. And so, when science put into their hands new weapons of destruction, they did not hesitate to use them against each other with equal brutality, goaded by the frenzy of competition for possessing the good things of the world.

Today a nation claiming to be civilised does not hesitate to rain down heavy bombs on a populous city without any previous warning. When, in the twenties, the Soviet representative Litvinoff proposed in the League of Nations to ban this barbarism, the British and the French objected because they found it more 'humane' to use their bombers against the *Afridis* and the Algerians. Of course, nature had its ironic revenge when the Germans started bombing their cities during the last war.

But the horrors of such bombing become child's play when we consider the destructive powers of the Atom Bomb and the Hydrogen Bomb. Imagine a whole city being wiped out by a single bomb ! That is what happened when the Americans atom-bombed Hiroshima and Nagasaki. They had full knowledge of the capacity for destruction that these bombs had, and yet they had no moral scruple in using them. The whole world was shocked and staggered by the criminal disregard shown by this wanton act, but far from being shamed and deterred, America is carrying on a frantic race for discovering bombs even more terrible and destructive. It is a striking example of the immorality of Imperialism.

The Korean war has revealed further potentiality for committing further large-scale horrors. America has made free

use of that hideous weapon, the Naphalm bomb, which burnt into the body, and, if men like the Dean of Canterbury, Joliot Curie and Meghnad Saha are to be believed, of bombs that carry deadly disease germs. How callous men have become to these horrors was recently revealed when the then British Foreign Minister, Mr. Eden, in reply to a Labour protest against the use of the Naphalm bomb, coolly replied that the Koreans have brought it themselves ! Is any comment necessary ?

Modern warfare, according to J. D. Bernal, may be called 'push button' warfare. The electronic control and direction of lethal weapons has removed the human element in warfare from the actual battle-ground. It has ensured the safety of the user of the weapon by keeping him away from the results of his work and the chances of an immediate retaliation. This produces a moral irresponsibility, and "permits well-meaning and apparently civilised men to perpetrate with a clear conscience the most ghastly massacres, the effects of which they do not see."

We write about the growing horrors of modern war more in sorrow than in anger. It is a symptom of the gradual disintegration of moral values. It is the culmination of the Imperialist's policy of conquest, spoliation and *loot* that had been going on for the last two hundred years. Alone among the great powers, Soviet Russia raises her voice of protest and denounces the betrayal of human values. It is fortunate that India has inherited the legacy of peace and goodwill through the Mahatma, and she has joined Russia and China in upholding these fundamental rights, even against the commercial interests of our country and political pressure from abroad. Pandit Nehru's idealism may yet save humanity from the *Thugs* and *Huns* of the atomic age.

185. PARTY SYSTEM IN OUR POLITICS

[1. Party system in England. 2. How it grew up in India? 3. The uses of the party system. 4. Its disadvantages : (i) creates ill-feeling ; (ii) retards progress ; (iii) encourages sectional interests. 5. The future of parties in India.]

Our political system, as we know it today, is based on the English model. In England, there are two dominant parties : they were known as Whigs and Tories in the 18th century, and Liberals and Conservatives in the 19th century. In the 20th century, the Liberals have practically been wiped out or they have merged with the Tories ; a new party has arisen—the Labour Party. It is the party of workers led principally by a band of intellectuals : even now a genuine working-class leader like Bevan is looked upon with distrust.

In our country, political life began towards the end of the 19th century. At first there was only the Liberal Party. As struggle against the British developed, a section demanded more extreme steps, including the use of the bomb and the pistol. This divided the party into two,—the Moderates and the Extremists. Now-a-days there are many parties, but the two chief parties are the Congress and the Communists. The Congress and its allies work in co-operation with all sections of the peoples including the vested interests. The Communists profess to fight the latter and work for the people only.

The two-party system has its uses. If one party forms the government, the other party leads the opposition and does much by its fearless criticism to exercise a salutary check on inefficiency, high-handedness, corruption, etc. This prevents hasty and ill-considered legislation. Every measure is subjected to strong criticisms. Acts of official high-handedness or nepotism are fearlessly exposed. The government has to counter these by publicising the beneficent measures adopted by them. The conflict between rival parties also creates a good deal of enthusiasm among the people who are gradually educated in political problems.

But the system has grave disadvantages. First, it creates much ill-feeling among the partisans of the candidates. This

encourages corruption. Everything is taken to be fair in party warfare. There are cases of wilful misrepresentation, of even the fabrication of false news to discredit rival parties. Secondly, the tendency of one party is to undo the work of its rival. This prevents progress and the tempo of development becomes inconsistent. The Conservative victory in England led to the denationalisation of the steel industries and limitations on the free health services. Thirdly, parties have a tendency to place sectional interests over the interest of the nation. The sharp criticism of government policies often gives a wrong idea of the situation in the country, and judgement is blurred. Thus the achievements of the Congress government are often overlooked in the passion for advertising its shortcomings.

The future of the party-system is vague. Parties reflect the clash of class interests. In England they originated in the clash between the landed classes and the commercial classes ; now they reflect the clash between Capital and Labour. In India conflict seems to be crystallising between the Capitalists and the people, the haves and the have-nots. The Congress tries its best to divert the attention of the people from this conflict. The Communists attempt, so far as they are able, to focus attention on the reality of this conflict. It is however interesting to note that all the leading parties—the Congress, the Communists, the Socialists—profess as their aim the foundation of a classless society, an objective ridiculed by the Western democracies. They differ mainly as to the methods of achieving this end. This is an admission that parties are an acknowledgment of the existence of class conflicts. It follows that the abolition of classes should eliminate the existence of parties. We see this in the Communist Party of Russia, of the People's Party of China. In a classless society, whenever it comes, parties will not exist. There can be only one party—the People's Party. Are we moving towards that ?

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186. A SECULAR STATE : WHAT IT MEANS

[1. What is a secular state ? (i) no discrimination against any religion ; (ii) tolerance towards all religions—India's tradition. 2. A modern idea. 3. The place of religion. 4. The importance of the secular idea. 5. Education must be non-sectarian.]

India is a secular State, Pakistan is an Islamic State ; so much is clear. But when we enter into the question deeply, we find some amount of confusion. A secular State has nothing to do with religion, but what exactly this means is a poser.

A secular State, in essence, should not discriminate against any religion. In the machinery of the State no citizen can claim or enjoy special facilities by virtue of his belonging to a particular religious community, nor can he be deprived of any civic or political right. Secularism is a modern idea. Even a hundred years ago in England Roman Catholics were discriminated against ; they were ineligible for service under the State, or even for education in institutions under the State. In Islamic countries, non-Moslems were regarded as hostages ; they had no independent right of citizenship. It must be said to the credit of ancient India, that here there never was any desire on the part of the State to impose religious qualifications or disqualifications on any community as such. India has always given an honourable status to peoples of all religions. In the first century the persecuted Christians of Syria found a refuge in Travancore-Cochin, and they are a flourishing community there even to-day. The persecuted Parsis from Iran were offered shelter in India and freedom to pursue their religion. It is therefore in conformity with India's past tradition for her to re-affirm her secular status. In Pakistan the Hindus are under grave disabilities by reason of their religion, and even in the twentieth century, the leaders of that State ventilate the view that peoples of other religions will receive protection as 'jimmies' or hostages,—a most pernicious doctrine.

In the modern world most civilised States are secular in a sense. Today in no country is religion taken into consideration in political or other spheres of activity. In Pakistan theoretically there is no bar to any non-Moslem holding any

office under the State, but the very fact that there are reservations of parliamentary seats and public appointments contradicts this secular idea.

But another question of a somewhat ticklish nature crops up. What part should religion play in State functions ? Should religious ceremonies be permitted in any function held under the auspices of the State ? It is clear that, if such ceremonies are encouraged, the State will come to be indentified symbolically at least with a particular religion. This is undesirable, and it is necessary for high officials of the State to be vigilant about this. In Great Britain the rights of the Anglican Church are observed even to-day ; national thanksgivings are held in churches ; the royal coronation is accompanied by Anglican rites. We have been imitating British precedents in so many things that we need to be on our guard lest under the influence of over-zealous officers similar practices find their place in our State. That would interfere with our secularity to some extent.

Secularism in the State has very great importance in our body politic. It has a social value which has its own significance. In a secular State society is more well-knit and homogeneous. The collective interest of the people has very much less chance of being deflected into communal channels. This means strength to the State. In a non-secular State, times of stress might find the people divided and disunited, but in a secular State this is far less possible. It has also an educational and cultural value. The citizens of a secular State have far greater realisation of the interests of humanity. Their attitude to the problems and demands of life are more human, less abstract. It is a fact that if we allow a class or community to remain in an under-privileged position, habit makes us unresponsive to the human claims of the latter, and this has an effect on our ways of thought and feeling by no means to be encouraged. It creates a narrowness of outlook. This makes us realise the psychological effects of secularism more clearly. The citizens of a secular State are more fitted psychologically for their duties and responsibilities in a corporate ethos.

For a religious people it is difficult to think in the secular way. Therefore it is necessary that education should be strictly non-religious and non-sectarian. The modern world, under the influence of scientific agnosticism, has a more or less secular outlook on life, and religion sits lightly on us except in States that are essentially reactionary. But the future is not without dangerous portents. A revivalist feeling is being promoted in some countries as a counterblast to Communism. We in India have to be especially on our guard against any kind of religious frenzy undermining the secularity of our newly born State. We have had far too many outbreaks of communal passion to be complacent and let the forces of reaction take their own course. A positive step in the right direction would be to cultivate a scientific and ethical approach to our social problems—an essential pre-requisite to the building up of a secular state.

187. STRIKES AND LOCK-OUTS

[1. Their respective roles. 2. Their origins. 3. Why are strikes called "revolutionary"; and. 4. Lock-outs "counter-revolutionary". 5. The use and abuse of arbitration. 6. An assessment of their social value.]

During the period of the industrial unrest following on the First World War, strikes and lock-outs were euphemistically described as 'stoppages', since both had this in common that they involved cessation of work. And yet in their implication they were much more than the mere obverse and reverse of the same medal. It has been well-said that if 'strike is revolution, lock-out is counter-revolution'. For strikes are meant to force wages upward, and thus lead to an improvement in the economic welfare of the workers; and lock-outs are intended to counter this tendency.

Strikes came into existence in the wake of the Industrial Revolution. With the invention of machinery to supplant human labour, unemployment and lowering of wages in a competitive market, where the supply of labour always exceeded the demand,

became the order of the day. The literature of mid-Victorian England is full of references to the wide-spread misery caused by unscrupulous exploitation of labour by the owners of the instruments of production. Such references intrude even into the school-boy classic, Tom Brown's School-days, not to speak of the novels of Dickens, Kingsley and others, which have a distinct social purpose. In 1844 Disraeli almost anticipated Karl Marx's classic concept by describing the Rich and the Poor as "two nations"—whose interests are for ever irreconcilable. Strikes were the answer that labour gave to this organised exploitation by the capitalist classes.

The merchant guilds were countered by trade-unions that sought to check the ruthless character of sweated labour. In this attempt the chief weapon of the worker was to go on a strike, —to cease production until employers found it to their interests to grant concessions in wages and emoluments in order to keep their profits going. The employers were at an advantage in this struggle since they had the governments on their side, for in parliamentary democracy, capital always rules the roost. In England Shaftesbury's social legislations were angrily opposed both by Whigs and Tories. A change came after the close of the First World War, when the labour party emerged in the elections in some strength. Then the employers found it necessary to devise retaliatory measures when governments might be unwilling to face the odium of opposing just labour demands. One of these was the 'lock-out'—to close the mills or the mines and thus force the workers to submit.

But why are strikes and lock-outs described as revolutionary and counter-revolutionary ? A revolution is a social upheaval that brings about a quick and complete change in the conditions of life. The object of this change is an all-round improvement of these conditions, both qualitatively and quantitatively. Strikes seek to obtain better living conditions for the workers who form the majority in the community. They attempt to restrict the fabulous profits of the expropriating classes in the interests of the workers. Better wages, better homes, better health, better education, and better opportunities for self-improvement,—these are the healthy objectives for the

attainment of which labour resorts to strikes. Hence strikes may justly be described as a revolutionary process in man's progress towards perfection.

'Lock-outs', on the contrary, are counter-revolutionary, because their object is to frustrate this revolutionary urge, this progressive trend, in human affairs. They seek to maintain the *status quo* or its proximate conditions. To hold down wages to a minimum while workers have to live in slums, are denied equal opportunities for the education of their children, and have no reserve to fall back upon in evil times, is surely unjustifiable, and may be rightly stigmatised as counter-revolutionary.

A government is judged progressive or otherwise by its attitude to strikes and lock-outs. A government that rules out strikes, but is neutral in lock-outs, is surely unprogressive. In modern times, great reliance is placed on arbitration and conciliation boards. They are commendable steps for easing tension, but they are often used to break the tempo of labour movements, and thus create conditions in which a Government may afford to set aside the recommendation of these boards and tribunals when they favour the workers. The months that elapse between the appointment of a board or tribunal and the submission of its report or judgment is a useful interregnum that gives the employers time to assemble their forces of obstruction.

It follows that if strikes are to be tolerated as being forces of progress, lock-outs can hardly be so. If the welfare of the workers be the aim of a society, pressure on employers of labour to contribute to that welfare—to maintain schools and health-clinics, to build adequate houses, and to provide for social insurance for the benefit of the workers—must be regarded as commendable. Strikes are the only legitimate way of securing these. Of course a better way is the establishment of a socialist state where the ownership of the instruments of production is vested in the workers themselves. But few are intellectually and emotionally prepared for such a revolutionary change. Where we cannot have the best, the second best must serve. We have therefore to countenance strikes as a gradual revolutionary process towards social amelioration, and resist reactionary or counter-revolutionary lock-outs.

Appendix Outlines (to be developed by students)

FAMINE IN INDIA

1. A state of chronic famine exists due to over-population and insufficient food production based on primitive methods of agriculture. People are hopelessly under-nourished.

2. But actual famine is something worse : it means death due to starvation. It is caused periodically by natural calamities like droughts and floods. Its incidence is enhanced for absence of surplus and of storage facilities.

3. How to deal with an emergency : (*a*) free or subsidised supply of food ; (*b*) import of food-grains from abroad ; (*c*) proper distribution of existing stock.

4. Long-term steps to prevent famine must be on a State level : (*a*) Increase of food production by irrigation and use of proper manure ; (b) easy transfer of food from surplus to deficit areas ; (*c*) control of export of food-grains and (*d*) proper storage of food.

5. Present policy : (*a*) the multi-purpose river schemes will help increased production through extensive irrigation canals ; (*b*) distribution of scientific manures ; (*c*) proposed co-operative farming.

THE IMPORTANCE OF THE MONSOON

1. The term Monsoon applied to the periodic wind in S. Asia that blows from South West in summer and North East in winter. The former brings rain-clouds and causes heavy rains in India and other south Asiatic countries.

2. Irrigation in India depends upon the S. W. Monsoon ; the increased rainfall fills up rivers and lakes, and keeps the canals supplied with water for agricultural purposes. But too much rains cause flood and too little, famine. It must be normal.

3. Monsoons cannot be controlled, but its incidence of rainfall can be utilised. In the River Valley projects, artificial lakes for storage of excess water prevents it from being spilled on the plains ; at the same time ensures a perennial and regulated supply all through the year.

4. Thus the monsoons may be said to be our life-line. Our agricultural resources depend upon it absolutely ; the source of agricultural prosperity. The need to make the fullest use of it.

COTTAGE INDUSTRIES

1. In the pre-industrial age, they were indispensable in self-sufficient village communities. They supported the agricultural economy of a rural society. In an industrial age, their function has changed.

2. Advantages : (a) they give scope to the skilled artisan and satisfy individual temperaments ; (b) they afford a gainful occupation to the woman folk ; (c) it supplements the monotony of mechanical produce with the variety of individual workmanship ; (d) it is a useful supplementary source of income for agriculturists in their off-seasons.

3. Their place in the National Economy : (a) Necessary as long as manufactured goods do not suffice national needs ; (b) at present they offer occupation to the majority of workers, and minimise the incidence of unemployment ; (c) cottage industries' produce find welcome in foreign markets for their artistic workmanship ; (d) they offer scope to persons with a small capital.

4. Some important cottage industries : (a) handloom products ; silk, cotton and wool ; (b) Leather industries ; (c) industries using earth, sand etc. ; (d) metal ware ; (e) wood work.

5. The needs of the industry : (a) usually the workers are underpaid because their market is local. They are exploited by middle-men. (b) Should be State-managed so that the producers may reach wider markets and get better prices for their goods. (c) If financed by State, chance of exploitation will be considerably reduced. (d) It is good that every State Government is taking steps to finance and organise the industries within the state.

THE PROBLEM OF WORLD PEACE

1. The nature of the problem : Nations are jealous of each other lest one nation becomes too great and dominate the others. They wish to preserve their empire or trade or colonies—from encroachment by a rival. That was the cause of the wars of the 20th century. To-day peace is threatened from a different quarter. *viz.*, the clash between capitalism and communism.

2. The capitalist countries are afraid that the communist countries may overthrow them and establish communism by force. In case of a war between the two blocs, the former are not sure of the total allegiance of the working classes everywhere. Hence they arm to the teeth and devise new weapons of destruction. They even would destroy the world rather than allow one to triumph.

3. To prevent such a war the U.N.O. was devised. It has proved its utility on many occasions : Korea, Hungary. When passions are roused, discussions in the U.N.O. give a breathing space for re-considerations. It removes the urge to war and allays passions.

4. The Afro-Asian Conference devised the *Panch-Sheel* : the Five Principles to safeguard peaceful co-existence among nations. It pledged nations not to interfere in the internal affairs of any State. But this has not been accepted by the West where the threat to peace really exists.

5. Ultimately perhaps to-day peace is due rather to the deterrent effect of the nuclear weapons than any desire for peace. That is the reason why there is just an easing of the tension, and proposals for a Summit conference to iron our differences are somewhat better.

THE PROBLEM OF DISARMAMENT

1. The craze for armament,—to build superior armaments and to establish military supermacy that would enable a nation to dictate terms from a vantage ground. The result is the development of nuclear bombs, of atomic-fuelled long-distance air-crafts, of precision weapons manipulated from long distances.

2. But the economic consequences of this policy is holding up progress in other spheres. Money that could have been spent

for human welfare is now being spent for human destruction. Hence nations are turning seriously to the problem of disarmament.

3. Two rival proposals : Russia wants to ban the use of nuclear weapons and to impose all-round restrictions on the manufacture of other weapons. America wants to introduce periodical inspection of national arsenals to ensure that the terms are properly observed. To this Russia is opposed as implying interference in internal affairs.

4. No disarmament policy can succeed unless there is the will to peace. This is the ultimate basis.

XII. ON LITERATURE

1. Literature
2. Art and Morality
3. Tragedy
4. Literature & Society
5. The Poet and his Readers
6. Romanticism
7. Art for Art's sake
8. How to judge a good Novel
9. The Art of the Biographer
10. Oratory

Outlines

1. Tragedy and Comedy
2. Literature reflects the spirit of the Age.
3. The one-Act Play
4. The Short Story

The poet's eye in a fine frenzy rolling
Doth glance from heaven to earth, from earth to heaven;
And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shape, and gives to airy nothing
A local habitation and a name.

—*Shakespeare.*

There is first the literature of knowledge, and secondly, the literature of power. The function of the first is to teach, the function of the second is to move.

—*De Quincey.*

Literature and fiction are two entirely different things. Literature is a luxury; fiction is a necessity.

—*Chesterton.*

Literature is full of perfumes.

—*Walt Whitman.*

Literature always anticipates life. It does not copy it but moulds it to its purpose.

—*Oscar Wilde.*

Literature does not please by moralising us; it moralises us because it pleases.

—*Garrod.*

188. LITERATURE

[1. Literature as the expression of life. 2. Its theme: should be the emerging truths of social life. 3. Its appeal should be to the common man. 4. Its language should approximate to common speech. 5. Its function—"to free, arouse, and dilate the mind."]

The connexion between literature and life is intimate and vital. Literature is the expression of individual and social life and thought. Its value depends upon the depth and comprehensiveness of that expression. Hence the question arises—what constituties that profundity and that comprehensiveness.

It used to be believed at one time that the deepest things in life are those that deal with what were called the eternal verities of life. The idea of God, for example, or of certain moral virtues, were supposed to be eternal. But experience and a wider knowledge of the changing conditions of social life have shaken man's faith in the unchangeableness of these concepts. It is found that ideas are deeply rooted in the material conditions of life, and they change with those conditions which are never static. Thus different peoples have different ideas of the Godhead. The vengeful Jehovah of the Israelites is something essentially different from the benignant deity whom, for example, the Vaishnavas worship. The laws of morality again undergo changes from country to country and from age to age. Hence in modern times, our conception of the depth and profundity does not revolve round this doctrine of eternal verities. We try to understand the forces behind these social changes; and we understand them as mainly economic forces. We try to understand the nature of these changes, and we understand them as the replacement of the old order by the new. Hence with regard to literature, our idea of its value depends on the extent to which it has been able to express the changing conditions of social life; the emergent truths that supersede the discredited falsehoods of the past. Great literature always grasps and reflects these emergent truths that rise triumphant over the wreckage of the past. Indeed, literature at its deepest has a revolutionary content, and is violently condemned by unreasoning orthodoxy.

Secondly, literature is great also in proportion to its universality, to its power to supersede the narrow interests of a

class in favour of humanity as a whole. It does not deal with the particular society of a particular community, but with the society of man as a whole. For this reason, the literature that appealed to the people through the spoken word had a greater appeal than that which appeals through the written word—which may not reach all men. The recited epics of Homer, the acted plays of Shakespeare, the chanted songs of Chandidas have a more universal appeal than our modern poets and novelists who express only segments of social life and direct their appeal to particular social classes. Poetry that expresses intensely individual standpoints, novels that depict the manners of a class or community, and deal with highly specialised problems, cannot surely be of the same level as are Tulsidas's or Krittibas's *Ramayana* which had and still have a mass appeal.

The restricted appeal of modern literature resulted from the dependence of writers on the patronage of great men. Necessarily such writers had to produce work that would appeal to their patrons primarily. As a result, their range became limited. But a compensation was offered by the delicacy and refinement of their work. The contrast between these writers and the popular writers may be seen in the contrast between Chaucer and the balladists. Chaucer is the richer artist ; his insight into life is also profound ; but he lacks the spontaneity, the range, the popular appeal of the ballad-writers. Such also is the difference between Bharatchandra of Bengal and the anonymous poets of the Mymensingh ballads. Modern writers, depending on the patronage of an educated and well-to-do public, have developed a flair for expressing feelings and situations that are subtle and complex in language that verges on the idiosyncratic. Wordsworth realised this when he made the revolutionary statement that poetry should use the language of common speech. The more literature is freed from its class limitations and becomes the expression of the thoughts and feelings of the common man, the community of working people, the more it will tend to conform to the Wordsworthian doctrine.

Literature must have a social function. It is only the class of social parasites living upon the labour of other people, who

hold and practise the theory that literature is without any purpose, that the creation of a literary or artistic masterpiece is an end in itself. Great literature must always serve the needs of the people and it can discharge this function in two ways. For one thing, it must voice their inmost desires, their noblest aspirations. In the second place, by drawing the attention of the people to the emerging truths of life,—the truths that come to the surface as a result of social struggles and conflicts, and lead the people forward to a higher plane of life and thought, —it helps the people to come out of the shell of habits and traditions, and become familiar with new ideas. That is what Walt Whitman meant when he said that the object of literature was "to free, arouse and dilate the human mind". Literature, in this sense, must emancipate the mind from its limitations, arouse it to a consciousness of the dynamic urge of life, and dilate its range so that it may not be encased within a limited sphere, but may feel a powerful sympathy with universal man.

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189. ART AND MORALITY

[1. The theory of art for art's sake. 2. What do the poets say? 3. What the theory implies? 4. Art and life. 5. The moral significance of art.]

Towards the end of the 19th century, a school of artists arose who said that art had nothing to do with life, whether moral or social, but that it existed for its own sake. It has not, and it need not, have any bearing on life. Its purpose is to achieve perfection in the formal expression of life and nature. They put the manner, the technique before everything else. The result was that poets devoted themselves to discover the exact word, to create the perfect image rather than to express life. The painter sought to achieve delicacy and harmony in line and colour. An illustration of this conception of art is to be found in Rabindranath's *Urvashi*, who stood eternally beautiful in the sheer perfection of form, the most adorable of all created things, the desired of all the world. She has no ties, no duties, no assignment in the scheme of life, except to exist as the symbol

of beauty. Such a work of art is an end in itself ; it is not the means to an end. It does not have any social purpose.

This theory of art is true so far as it suggests that an artist is not a teacher or a preacher. He has no direct purpose with regard to the quality of the life that men live in society. It is in this sense that Keats said, "We hate poetry that has a palpable design on us" ; and Shelley declared that didactic poetry was his abhorrence. One need not quarrel with such a view. But when the late 19th century writers like Pater, or Baudelaire, or Poe said that art *need* not have anything to do with the moral values that constitute the essence of life, we are plainly on debatable grounds. A French poet said, "To admire art because it can uplift the individual is like admiring the rose because we extract from it a medicine for the eye." Let us examine where this leads us.

First of all, let us at once admit that a logical consequence of our acceptance of this view is the development of an attitude of irresponsibility in the artist ; it promotes a sort of aesthetic anarchism. Then the artist becomes a law unto himself ; he develops a morbid taste for aspects of life whose trend is nihilistic. The artist no longer reflects life in its wholeness, but in isolated, detached fragments. He expends all the resources of his genius in sharpening, polishing, ornamenting these fragments. The significance of the eternal flow of life is lost on him. Aldous Huxley's much-boosted novel *Point Counterpoint* illustrates this.

This view of art has never found support with great poets and artists. The perfection of art does not depend on the perfection of its external form, but on the perfection of the life it reflects. That is why Milton said, "He who would not be frustrated of his hope to write well hereafter in laudable things ought himself to be a true poem." Life is the subject of art, not only in so far as it achieves perfection, but also in so far as it indicates a movement towards perfection, a reaching out to a richer, fuller, nobler life,—a life that is essentially moral.

Thus the artist need not preach morality ; he is not concerned with telling people what to do, but with extending their

knowledge of good and evil.' He thus indirectly discharges a kind of social responsibility. The value of art rests on the quality of the life that it suggests.

An artist who loses sight of this moral view and contents himself with the perfecting of his technique is no longer an artist, but only a craftsman. Every artist has to be a superior craftsman, but a superior craftsman need not necessarily be an artist. The craftsman has small interest in the ultimate implications of his work apart from its salability. But the artist is deeply interested in the ultimate purpose of what he creates quite distinct from its trade value. The moral objective is important for the true artist, for therein he comes in touch with the fundamental issues of life and serves a social purpose.

There can be no morality greater than the realisation of social progress in life. This progress is towards beauty or perfection. In seeking to express life in its continuous striving for a richer fulfilment, every artist becomes a moralist. The moral life need not be a life limited by codes of conduct ; rather it is a life that creates its code of conduct as it moves towards progress and perfection. So far as the artist deals with this, his art is fundamentally moral and has a prophetic role.

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190. TRAGEDY

[1. Origins. 2. Aristotle's definition. 3. Its theme. 4. Its aim : (a) aesthetic ; (b) ethic. 5. Tragic conflict. 6. Tragic 'catharsis'. 7. The unities. 8. The tragic hero.]

Tragedy as a form of dramatic presentation was unknown to ancient India. It developed in Greece from primitive rituals connected with the worship of the wine-god Dionysus. Literally tragedy means a goat-song, and therefore it is supposed to have had something to do with the ritual of a goat-sacrifice at the altar of Dionysus. Obviously it was a form of literature which flourished in an age when society was outgrowing its older associations, but was not yet prepared to accept a newer order. Tragedy thus holds up the mirror to the moral disintegration in

the life of the individual, who, whether resisting the emergence of the new order or trying to initiate it, is often crushed out of existence by the forces to which he is opposed.

Tragedy was defined and studied by Aristotle, and his definition yet holds good. "A tragedy," said Aristotle, "is an artistic imitation of action, that is serious, complete in itself, and of adequate magnitude." This can only mean that a tragedy must occupy itself with the most fundamental problems of life—which alone can be sufficiently serious and can have real magnitude. He makes this clear when he goes on to explain that this magnitude is achieved by *ethos* or the moral tone of the characters ; and by *dianoia* or the intelligence to speak words appropriate to the situation. This means that a character of an adequate moral stature must be at the centre of tragic action, and this moral stature is attained only when it is concerned with issues and actions of profound and permanent interest. Such a character will perforce use language appropriate to its own moral stature.

An incident is serious when it has the power to move or shake the mind out of its attitude of complaisance or thoughtlessness. The spectacle of human suffering is most calculated to have this dynamic impact on the mind. Therefore a story of human suffering is the inevitable theme of a tragedy. Hence Aristotle says, "It must be an incident of a destructive and painful sort, such as violent deeds or physical agony." The modern idea is to stress mental agony more than physical agony. Therefore, whether it is Greek, or Shakespearean, or modern tragedy, for the purpose of moving the mind, death is in itself immaterial. What matters is the violent mental conflict and the pain it generates.

Like all forms of art, tragedy aims at effect that are aesthetic as well as ethical. The aesthetic aspect is related to the evocation of pity. Here also, Aritotle's words are significant. Suffering evokes pity when we feel it to be rather undeserved. That is why Aristotle says that the hero must be essentially good ; this goodness is transformed into greatness when it emerges victorious out of conflicts and struggles. The suffering of such a man arouses in the mind of the spectator a feeling of

profound sympathy amounting to deep pity. At the same time, the character of the hero must not be too perfect, since that will arouse in the mind a feeling of impiety to the gods who impose undeserved suffering on a perfectly good person. That is why the hero has to have a *tragic flaw* in his character, which really means that with his gifts, the hero lacks the power to dominate hostile circumstances.

The strength and the weakness of the hero are brought out best through a conflict between the hero and adverse forces, which may be human (as in *King Lear*) or impersonal (as in *Macbeth*). Necessarily, in a tragedy, this conflict is always unequal, though the hero does not recognise this. If he did, he would give up the struggle and become weak and unfit to be a tragic character. But the conflict must not be too unequal, for then the greatness of the hero would not be self-evident. Macbeth is not a good man ; yet he wins our sympathy and pity because he fights to the last. This unyielding struggle becomes something elemental,—as though the hero is too great to admit defeat until he is crushed out of existence. The fall of the hero inspires a feeling of profound awe.

The ethical implications of a tragedy are stressed in Aristotle's theory of "catharsis" or purgation. In Lecture VII on Aristotle's Politics, Humphrey House has given an explanation of catharsis which is well worth quoting for the light it throws on the problem :

'A tragedy rouses the emotions from potentiality to activity by worthy and adequate stimuli ; it controls them by directing them to the right objects in the right way ; and exercises them, within the limits of the play, as the emotions of the good would be exercised. When they subside to potentiality again after the play is over, it is a more "trained" potentiality than before. This is what Aristotle calls catharsis. And this is, what Milton puts forward in his Preface to Samson Agonistes ; for though he translates the cathartic process by the verb "purge", he explains the translation as follows, "That is, to temper and reduce them to just measure with a kind of delight stirred up by reading or seeing the passions well imitated".'

The result of the catharsis is an emotional balance and equilibrium and it may well be called 'a state of emotional health.' The intense and heightened passions gradually attain a state of placid serenity—"calm of mind, all passion spent". Aristotle recognised that the tragic sufferings of a great man might have the effect of creating a spirit of revolt or impiety against the gods,—the symbols of a static world-order,—and so he was at great pains to emphasise the need for a final reconciliation "with eternal providence". But the modern conception of tragedy is perhaps different, and from Ibsen tragedy has become the expression of the desire of a reversal of a discredited system in favour of a newer order.

A tragedy that merely depicts an unequal conflict in which the hero is crushed and destroyed is inferior to one in which the destruction of the hero suggests a resurrection, a recreation. Great tragedy suggests a qualitative change in the very conditions of life, the birth of a new order, as it were, the foreshadowing of a brave new world. This is the difference between a Webster and a Shakespeare. A Shakespearean hero may be destroyed, but he emerges at the end a nobler figure than what he was at the beginning. The evil in him is purged away, and he becomes less a victim of Fate (or its counterpart) than a symbol of hope.

Aristotle attached great importance to the unities of time, place and theme. But this is purely a technical question, related to craftsmanship, and has nothing to do with the essence of a tragedy. While the unities help concentration of interest, and therefore enhance the intensity of the tragic emotions, these can be achieved quite as well without their aid, as Shakespeare demonstrated, and even the Greeks showed. The same criticism holds good of the introduction of comic interludes in a tragedy. While vulgar comedy may contradict the tragic impression, the comic spirit, properly used, is a valuable aid not only by throwing into relief the tragic idea, but also by introducing an ironic motive.

The question of the character and status of the tragic hero is of the utmost importance. The theory that there may be tragedy without a tragic hero is open to grave doubts. Even

where the tragedy arises from irreconcilable class conflicts, the conflict itself must be symbolised in the clash of personalities, and the hero must be the type and symbol of the emergent as against the decadent class. But modern tragedy shows the unsoundness of Aristotle's claim that the superior social status of the hero renders the catastrophe impressively spectacular, and thereby enhances the magnitude of the tragedy. For, in a democratic age, the hero's greatness is not by any means supposed to lie in his social position, but in his human qualities. But irrespective of his social status, the hero must be a person of outstanding qualities, for only the overthrow of such a person produces the right kind of catharsis.

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191. LITERATURE & SOCIETY

[1. Literature—a reflection of social life. 2. As illustrated in ancient literature. 3. The dynamic character of literature—on what it depends. 4. The reflection must be objective. 5. The influence of literature on Society. 6. The judgment of Literature.]

Literature is always a reflection of life, which presupposes a social background. It therefore takes on the character of the social scene, with its play and interplay of forces. The quality of a literature is thus touched with *zeit-geist* or the spirit of the times. Even when attempts are made—as sometimes, in recent times—to create an 'ideal' literature,—something abstracted from life (as a thing of pure beauty, it is claimed),—even then that attempt reflects the "ivory tower" attitude that is developed in the mind of the artist as a result of the excessive sophistication of life in a highly artificial society. Such unsocial or anti-social works are little more than intellectual curiosities and aberrations that strike us with a chilling sense of emptiness and unreality.

There was a time when life was excessively class-ridden. The hierarchy of rank—what Shakespeare called "degree"—was looked upon as sacred. This idea so permeated social life that man accepted his position in his own hierarchy as something ordained by nature, and therefore inviolable. Literature then

reflected this condition faithfully in all its manifestations. Any attempt on the part of an individual to transcend his hierarchy was looked upon as a crime, an act of impiety. Punishment even of an otherwise virtuous man was applauded as an act of righteousness. Hence literature represented as something heroic and God-inspired the attempt of the leader of a class to suppress all opposition of individual 'rebels'. We get numerous instances of this in the ancient epics and romances all over the world, as well as in the literature which the Fascists applauded.

Society, however, is not something static. It develops inner contradictions. As a result of this it becomes necessary to make fresh readjustments all the time. Therefore in all literature there is this social reflection of changing times, through perpetual conflicts and struggles. Even when apparently the conflict seems to be intensely personal, *e.g.*, the conflict between Achilles and Hector, or between Ramchandra and Ravana,—on closer analysis the individuals themselves will be found to represent contemporary social forces struggling for victory. In one sense, these struggles are essentially class struggles—the struggle of the serfs to emancipate themselves from a feudal oligarchy, the struggle of the workers against their exploiters, the struggle of an oppressed people against a foreign ruling class. This may be seen in the literature of our country during the period of our struggle for national liberation. In so far as the struggle was there, it was a literature revolutionary in content and inspiration. But in so far as the writers belonged to a class who had developed vested interests in the British administration, the tempo of the struggle was broken by the intervention of certain abstract dogmas masquerading as immutable moral ideals. Literature also reflected these trends.

The function of literature thus comes to be the representation of basic class struggles. This representation must be objective in the sense that the writer must not allow his own prejudices to interfere with the truth of his representation. For example, it might be said that, as a rule, Shakespeare is conservative in his attitude to social life. He makes no secret of his fear of any change in the existing pattern of human relationship within the framework of a feudal organisation. Yet

he represents with sufficient clarity the influence of the conflict between the vanishing social order and the emerging social order based on individual life, and the formation of individual character and ideals. That is why, though sharing in popular prejudices, he is truthful in representing the justice of the cause of the oppressed people (as in Shylock or Caliban), of the revolt of the individual against authority. It is this objectivity of vision that has ensured Shakespeare's supreme position in the world of literature. On the other hand, a writer may be progressive in his outlook, but is unable to shed certain personal prejudices which are in themselves the accretions of class consciousness. Saratchandra, for example, is apparently on the side of progress ; he brings a rare gift of sympathy to the understanding of men and women who are victims of social injustice. But something in his make-up and training keeps harking back to traditional values. He falsifies the trend of social developments as emerging out of contemporary conflicts. This is likely to stand in the way of his future position. The writer must be quick to discern, and objectively present the real trends in social life, the direction towards which society is moving. This is why a great writer becomes something of a prophet.

Here we find the secret of the influence of literature on society. For the representation of man's struggle towards a more perfect life,—a life in which the narrowing distinctions of class or caste are swept away in the recognition of the dignity of man as man,—always has an edifying influence upon the human mind. Bankimchandra was a conservative in his attitude to society ; yet he did represent correctly, in his social novels, the emergence of problems which would break up the pattern of the society in which he lived and with which he sympathised. He had no very great faith in the common man apart from the leader who guides them ; yet in expressing certain aspects of political activity, he did recognise the significant role that the common man, as part of a collective force, is bound to play in human life. Artists who falsify the realities of social life by making them conform to their own personal feelings, and by refusing to admit the emergence of new forces can never exercise any influence on the progressive development of society, because they soon become outmoded. That is why there are certain

writers who have considerable contemporary popularity, but who are within a short time relegated to the limbo of oblivion. There are others again, who are derided by their contemporaries, and yet obtain recognition in later times whose character they had correctly interpreted and foreshadowed in the process of their taking shape out of the ruins of the past.

Finally, the judgment of literature must be guided by its total attitude to social life. A literature which reflects a particular section or class, which has for its theme the social life of a segment, cannot surely have the same importance or eminence as a literature which deals with the masses, with the people as a whole,—particularly with those whose creative or productive work leads to progress towards a more complete and satisfying existence. Style, diction, workmanship—these are necessary, but only as means to an end. The end is all-important—and that end is always the social life of the people as a whole. The attention paid to the formal side of literature comes long after the epoch of creation. Aristotle came long after the tragic triumvirate of Greece, and Shakespeare did not need a Moulton to direct his workmanship. That is to say, in judging literature, our principal object must always be to discover to what extent a writer has been able to express the realities of social life without allowing his representation to be blurred or falsified by his individual or class prejudices. For literature is not an artifice, but the expression of the life lived in society.

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192. THE POET AND HIS READERS

[1. All poetry is 'expression' directed to an audience. 2. Class-character of poetry: literary and folk poetry. 3. The effect of democracy on poetry. 4. The Reader and (a) modern poetry; (b) great poetry.]

Definitions of poetry have at all times been a ticklish business, and there have been great divergences of opinion. But on one point there is a likelihood of unanimity : all poetry is expression. The concept of a 'mute inglorious Milton' is a

figment of romantic imagination, a meaningless oxymoron. Hence, if poetry be expression, it must have an object to whom its 'expression' is directed. We cannot conceive of a poet without the readers to whom he addresses himself, for whose pleasure indeed he writes. "I sing but as the linnet sings" sounds romantic, but the linnet sings to captivate its admiring partner or mate. The term 'absolute' or 'pure' poetry is an abstraction, unless we use it in the sense that sometimes a poet transcends a limited class or a coterie and manages to address mankind as a whole. There are no doubt world-poets, a few select voices whose appeal is carried across immense stretches of space and time and outlasts the most violent changes in human affairs. These are the rare spirits whose poetic appeal is valid for all time and who have attained the mountain tops of achievement.

Usually a poet addresses the class to which he belongs. He may do it consciously or unconsciously, but always inevitably, in so far as his mental apparatus is conditioned by his class. Since language is the medium of poetic expression, the class character of poetry becomes manifest most clearly in the language that a poet uses. If we refer to the early poets of literature, we will see that there have been two parallel styles of poetry existing side by side. There is, first, a literary convention which is addressed to the upper and educated classes. This has all the ornamental trappings that characterise the more or less artificial life of the upper classes. In expression it is rhetorical and artificial ; in substance it is abstruse, speculative or sentimental. On the other hand, there is a large literature of folk poetry which is altogether on a different plane. Its language is simple and straightforward ; its substance deals mainly with action and homely moral reflections such as are useful to people in general in the current affairs of human life. As this has a more universal appeal, it is significant that the great poets of the world have always chosen spirited action as the theme of their poetry, and they have concentrated more on the primary emotions which are universal in character in preference to those complex ones that characterise a sophisticated society. This is why such poets as Homer, Shakespeare, Valmiki, Vyas stand apart as on a magnificent summit, and attract universal admiration.

Literary poetry was, for long centuries, meant to be read by the aristocracy, the upper classes. Poets were attached to the court or to the household of some noblemen. Kalidas and Chaucer were court poets ; Bharatchandra and Madhusudan wrote under the patronage of a cultured aristocracy. Kalidas was praised not so much for his substance as for his gift of expression. Bharatchandra was little more than a virtuoso and appealed to readers who cared less for what was said than for the way in which it was said. Madhusudan's poetry had power, but he cultivated and practised a style that needed a specially educated mind and ear to appreciate its qualities.

It is significant that the democratic movement that culminated in the French Revolution was accompanied and immediately followed by a revolution in the conception of poetic style. We see this in English literature where the only poet, who came directly in touch with the Revolution, initiated a revolutionary change in poetic style. Wordsworth's famous preface to the *Lyrical Ballads* may be looked upon as the manifesto of this revolutionary movement—with its pronounced emphasis in favour of using the language of common men and reflecting the natural sentiments that are to be found among the toiling class. It helped to break down the artificial distinction between the language of literary poetry and folk poetry. If neither Wordsworth nor his successors were able to write up to their precepts, it must be set down to the fact that they had not as yet become people's poets, but only poets more sympathetic to the people. Abstract sympathy, however, is insufficient to liberate poets from habits ingrained through the ages.

How close is the relationship between the poet and his readers will be clear by a reference to modern poetry. Necessarily poets have to respond to their environment, the social *milieu*, in which they live. The growing complexities of modern life found poets unprepared to take up their challenge. They had no message to address to the common people, no power to set right the disjointed times. The result is that most of them ran away from their responsibilities to the people ; instead of being poets, they became soloists. As they had nothing to say to the people, they spoke to themselves only—or perhaps to a

few kindred souls. Their language became more and more individual, and therefore eccentric. They created a private idiom that was intelligible to themselves, or to the initiated. Such is the language of T. S. Eliot and Ezra Pound and their followers and imitators. Necessarily their vogue can only be limited ; and, if they survive, they are likely to do so as curiosities rather than as torch-bearers in the forward marching procession of life.

Poets often address themselves to an ideal audience, an audience not yet born. They have to create their readers. The power of such poetry must not be underestimated. They are the landmarks that stand at the cross-roads of literature. Such a poet was Wordsworth in England, and Rabindranath in our country. They broke conventions that arrested progress. They addressed themselves to larger audiences. Even when their habits of thought relapsed into age-old grooves, their language acquired wider powers of appeal. They paved the way for the 'larger utterance' of the poets to come.

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193. ROMANTICISM

[1. The problem. 2. The basis of Romanticism. 3. Difference with Classicism. 4. Its two aspects. 5. Its essence. 6. The achievements of Romanticism.]

In all studies of Romanticism the main problem is : What is that particular something the presence of which, in poetry or in any other forms of art-expression, may be said to constitute Romanticism ? It hardly admits of any doubt that Romanticism is a certain quality inherent in a form of art which gives it an individuality. The subject-matter in this connection is comparatively of little importance. The artistic treatment also is of minor concern. But what is of the utmost importance is the creative mind, which seeks to express itself on an imaginative plane through some mediate symbol ; which seeks, in other words, to objectify its self-recognition at a particular moment of experience in some external form.

What, then, is that mental condition to the expression of which, in terms of art, the name Romanticism is applied ?

An analysis of the human mind will show that it has two primary moods. In the one, the human mind is pervaded by a sense of profound and inward contentment with the facts of existence, as they actually are,—a love of the external, objective world of our sense perception ; a feeling that this world is the best of all possible or impossible worlds, and all that they may connote ;—that we need not go beyond it in search of peace and blessedness. In the other, the human mind rebels against "the whole mass of the motley facts of life,"—believes itself to be an alien in a hostile scheme of things which stifles its aerial essence, and yearns for something which transcends all these facts and evanesces into the remote and the infinite in which all that is hard and defiant in the real world bursts as mere bubbles in the air. The one finds expression in the serene beatitude in which Wordsworth steeped himself in moments of sheer spiritual exaltation ;—when, for example, he says,

'Tis her privilege
Through all her years of life to lead
From Joy to Joy : for she can so inform
The mind that is within us, so impress
With quietness and beauty, that neither evil tongues,
Rash judgments, nor the sneer of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life
Shall e'er prevail against us, or disturb
Our cheerful faith, that all which we behold
Is full of blessings.

For the other, we can go to any of the Romantic poets. This, for example, from Clough will do as well as any :—

Oh Perfect ! if it were all ; but it is not.
Hints haunt me for ever of a more beyond ;
I am rebuked by a sense of the incomplete,
Of a completion over soon assumed,
Of adding up too soon.

The former mood finds expression in Classic art ; the latter in Romantic art.

In Classic art, life is glorified and made beautiful and holy and something that in itself possesses "a supreme value over and above all other things." But the Romantic poet regards life "as false nature" ; he is chained down to life by "a heavy weight of hours" ; he is tired with life and cries for "restful death," or is "half in love with easeful death." To the Classic poet, contemplation of the sufferings and woes of life only serves to add to the value and beauty of life ; in the words of a writer on Nietzsche, "They (the Classic poets) contemplated suffering and pain in the light of an aesthetic manifestation of the universal Will of which all life is but the manifestation." But the Romantic poet contemplates life only to be crushed under "the heavy and weary weight of this unintelligible world," and instead of rising to the height of his argument and "justifying the ways of God to man," all his soul is aflame with "a devotion to something afar from the sphere of our sorrow." Nowhere is this incapacity to envisage the hard facts of life so apparent as in the tragic heroes of Shakespeare. Hamlet cries out, "Oh that the too, too solid flesh would melt." To Macbeth, "life is a tale told by an idiot full of sound and fury, signifying nothing." The tragic vision in *King Lear* turns upon the idea—

> As flies to wanton boys, are we to the gods ;
> They kill us for their sport.

A sense of dissatisfaction, then, with the real world, often leading to a desire to escape from that world, constitutes the very essence of Romanticism. Thus it has two distinct but correlated aspects. There is, in the first place, a vehement protest against the actualities of existence ; and, in the second place, a yearning for some completer synthesis ; where the actualities of life will lose their edges and will not grate upon the senses and the feelings. It is thus, both an emphatic denial and a bold affirmation ; and it is in a large measure this swing between two opposite tendencies that constitutes the peculiar fascination which Romanticism exerts over the susceptible mind.

Hence, at all times, Romanticism has been on the one hand revolutionary and destructive ; and on the other, imaginative and creative. It now raises itself in an attitude of violent rebellion against all those elements which have tended to arrest the fluidity

of life into set forms and moulds,—thus conspiring against the instinct for expansion which is the attribute of the soul. But at the next opportunity, it is impassionated with a longing to create or discover another world where the storm and stress of the soul may be quietened in an atmosphere of peace and beauty.

To an Indian, what appeals most in the Romantic conception of life and art is its recognition of the claims of intuition to perceive immediately the ultimate nature and principles of reality which baffle the intellect of men. This intuitional perception has been well-defined as "the power of penetrating the ordinary objects of experience and perceiving meanings and relations lying beneath the surface and of revealing these elements not isolated and at random, but as part of a new synthesis." The entire epistemology of the Upanishads centred round this idea ; but in the West it was for the first time affirmed with all the emphasis of a definitely personal realisation by the great Romantic poets. Coleridge said, "All truth is a species of revelation, and the deepest truths are available only by a man of deep feeling." The poetry of Wordsworth is pervaded by this vision which transcends the common formulæ of the understanding with the help of a penetrating insight, and realises a truth "not standing upon external testimony but carried alive into the heart by passion ; truth which is its own testimony, which gives confidence and competence to the tribunal to which it appeals and receives them from the same tribunal."

In the second place, Romanticism created in men a love of nature for its own sake, which made the poets approach the beauties of nature with a caressing tenderness, a wistful fondness for all its delicate nuances, its subtle harmonies of light and shade, all the qualities which give it its enveloping atmosphere. It was not that poets did not feel attracted by nature before ; but whereas formerly poets had used natural landscape for purposes of embroidery, decoration, and an effective background, now they looked upon nature as something capable of responding to the moods of a poet spontaneously, ready to minister to his spiritual and moral needs, and to drown all his sorrows and heartaches in a wave of beauty. It has been suggested by Rabindranath Tagore that this attitude to nature has found its way into

Western literature from Eastern sources ; that the influence of Kalidas's *Sakuntala,* newly translated from Sanskrit by William Jones, was potent in this direction. What validity such a theory might have it is not easy to assess. But the fact that here we have for the first time in Europe a recognition of the personality of Nature, a perception of the independent existence of Nature, surely pre-disposes the mind to study the probable sources of such a conception ; and in such a study, India is sure to loom large by reason of her peculiarly subtle feeling for external life.

In the third place, Romanticism has tended to liberate life from the circumscribed groove in which the social man is liable to move and think, and which arrests the fluidity of life. In Classic art, life is stereotyped into set moulds and forms,—forms of transparent beauty, moulds of self-complacent strength, deriving therefrom that graceful equilibrium which we associate with that art. But in Romantic art, life constantly overflows restrictions ; the artist is swept away from the sphere of limitations into a region of daring experiments. Impossible situations, abstract idealism, visionary splendours, magnificence which no eye has seen, music that defies definition, fragrance that exhales the dreams of paradise,—these are the substances out of which the Romantic artist creates a wonderful world for his mind to dwell in and luxuriate in bliss.

There can be no doubt that Romanticism has extended the horizon of man's imagination on all sides. The limiting conditions of life lead man to seek that which is illimitable. We thus find the romantic poets using words which are "winged" in the truest sense of the term, words that carry us flying through the impalpable regions of infinitude. Hence the romantic poets find it necessary to employ symbols that suggest more than lines or words that express. They evoke our memory through the channels of images and ideas that recreate themselves through associations and memory. Hence symbolism has become one of the most accepted modes of expression which the romantic artist employs.

Finally, in the world of artistic and literary forms, Romanticism has been the originator of striking innovations and inven-

tions. Romantic poets have tried to re-capture in the music of their poetry, the complex rhythm of life in all its manifestations. They have sought to arrest in the lines of their painting and sculpture the delicate nuances of nature in all their evasive subtlety.

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194. ART FOR ART'S SAKE

[1. Origin and meaning. 2. What it denotes ? 3. What it has contributed ? 4. Its defects.]

That the function of the arts is to teach was an idea almost universally held in Europe before the seventeenth century. In India, their object was considered to be the evocation of *rasa* or an aesthetic emotion,—a thrilling sensation roused in the presence of beauty. The French critics of the seventeenth century asserted pleasure as the end that art strives to achieve, but this is different from the Indian theory which denotes something more specialised than what is understood by pleasure. It was in the nineteenth century that European poets and critics came to assert the concept of the 'uselessness' of art,—that art exists for its own sake, and its justification must be sought in something apart from its effects on the human mind. If it does produce pleasure, it is only to be looked upon as a by-product,—useful certainly, but not essential to itself.

Thus art came to mean a perfect mode of expressing the perfect. Going back to the Platonic doctrine of the Idea of Archetypal Beauty, the modern exponents of the doctrine of art for art's sake assume that there exist in the mind of the artist what Keats called "the Mighty Abstract Idea of Beauty", and his function is to embody this Idea in a satisfactory form. The perfection of a work of art therefore depends on the extent to which the formal expression has been able to approximate to the Abstract Idea. The artist 'intuits' or experiences this idea unconsciously and immediately, and this intuition is always a total image. The clearer this image is in the mind of the artist, the more satisfactory is its transmission in the work of art. Hence the artist must devote himself to chisel, polish and

refine his work until perfect approximation between form and idea is achieved. This approximation towards 'perfection' is to be achieved for no ulterior object, but for itself only.

The consequence of this theory was to attach greater importance to the form than to the idea ; to the sensual rather than to the moral and intellectual apprehension of the idea. That is why Pater and his disciples like Oscar Wilde placed such emphasis on 'style' as such. Undoubtedly the style is the image of the mind, and the exponents of the theory did a world of good in drawing attention to the need for attending to style, and stemming that anarchy in expression which disfigured much of the best in romantic literature. The quality of expression in any art, it was further emphasized, depended as much on that of the artist's perception—his vision of the object or experience he seeks to embody—as on his mastery of the material which he must be able to bend to his own special use. That is why the Pre-Rephælities paid so much attention to details, why the aesthetic poets were so very fastidious in their choice of words. This fastidiousness became morbid in painters like Whistler and Cezanne, in writers like Flaubert and Pater, in the exponents of the doctrine of 'pure poetry'. But undoubtedly it has enriched the formal aspect of art with greater precision, pointedness, and harmony of design and execution.

Unfortunately the theory has had considerable undesirable repercussions. For one thing, by dissociating art from its spectator or audience, it has introduced and exaggerated a certain artificiality in treatment, and a certain impersonality of manner. Expression becomes lifeless when it is detached from its object, for unless there is the bond of reciprocity between the artist and those who view his art, the expression becomes cold and mechanical. Such art can have no permanence ; it may please or amuse for a moment, but the sensation it evokes is purely temporary.

But there is a worse evil too. The pure artist glorifies his art until it transcends life. Hence arises the view that 'virtue is the product of art' (*Baudelaire*) ; and that 'the object of life is to imitate art' (*Wilde*). Such ideas tend to formalise life into a pattern of beauty, but since this beauty is something

abstract,—what Pater called "the transcription of the soul-fact", —conduct degenerated into artificial formality, pretty to look at perhaps, but exasperating to the healthy conscience of humanity.

All art must be, in the first place, a reflection of a dynamic social consciousness ; and secondly, a creative influence on human mind. The end and object of art is the Social Man, and whatever ignores this basic fact destroys the impulse out of which art is born. Art is great, but life is greater than art, and so the artist must for ever strive to envisage, comprehend and express the totality of life in order to rouse the human consciousness to a proper attitude to it.

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195. HOW TO JUDGE A GOOD NOVEL

[1. The personal judgment. 2. The historical estimate. 3. The real estimate : based on study (a) of the plot ; (b) of the episodes ; (c) of the conclusion ; (d) of characterisation; (e) of the author's attitude.]

Most of us judge a novel in terms of our likes and dislikes. We judge it according to the impression it makes. Our judgment depends on our special prejudice or bias. Some like a sweet romantic story,—the sweeter the better. Some seek thrillers,—and if they are hair-raising and gruesome, they are all the more pleasing. Some want diversity of characters ; others seek complex plots. Some want romance ; others seek reality. Thus each class of novel has its devotee, ready to make out a case for its superiority. This kind of judgment is purely personal.

Another way of judging a novel is based on historical principles. We may judge the merits of a novel according to the age in which it is written. We give a high place to the Bengalee 'Tek Chand Thakur' as a novelist, but in spite of his merits, he does not come anywhere near one of our modern writers. We admire him, first, because he was a pioneer, and secondly, because he reflected his age. In a historical view, we are ready to make allowances, to adopt less exacting literary standards.

But true judgment must be guided strictly by some uniform literary principle. We have to consider and evaluate the literary merits of a novel. That is to say, we should examine the recognised constituents of the novel,—the plot, the episodes, the conclusion, and the characters,—and decide whether these contribute to the total impression, and express any well-formulated purpose of the writer. Let us examine the nature of these.

The plot must have its basis on the realities of life. It must portray human life as we know it and as we expect it to be. Fantastic inventions detract from the quality of a novel. Thus Saratchandra's later novels exhibit a tendency towards a romantic idealisation that is contrary to the realities of life, and hence they do not grip our minds as his earlier writings do. When there is fantasy, it must be based on the facts of life. Next, the plot must have unity and consistency. This is an elementary requirement without which the novel loses its cohesion. It means that the episodes that make up a plot must have variety, but must be held together by some central unifying purpose and motive. They must not exist for their own sakes, but must serve some object underlying the main plot. The real purpose of episodes is to introduce some complications and thus lead to the conflict of characters. The central purpose of a novel is best expressed through such conflicts.

As regards the conclusion of the plot, it must have inevitability. Its aim is to resolve the conflicts and bring them to an issue. There must not be any loose ends unused. It is a bad conclusion if expectations are belied, if the reader is left suspended in uncertainty. When the story breaks off, the mind of the reader must be possessed of the ultimate solution which need not be expressed, but which must suggest itself convincingly.

In judging a novel we have to take into account the characters and their contribution to the purpose of the novel. A great novelist sees life on a wide front : his canvas is large and peopled with a variety of human beings. To be able to handle the multiplicity of characters efficiently requires dexterity of a high order. They must not only be well sketched ; they

must also serve the requirements, first, of the plot, and then, of the novelist's purpose. If to this efficient management of the characters, the author adds insight into their minds,—he is definitely creating a masterpiece.

Finally, a novel must suggest some purpose ; it must express definitely the author's viewpoint. Other elements being satisfactorily disposed of, the status of a novel rests on the purpose that it serves, the aim that it has in view. Thus a novel with a reactionary purpose is relegated to comparative obscurity ; a novel that looks forward is assured of permanence. This is amply borne out, if we place Walter Scott against Charles Dickens. Who reads Scott to-day except a literary specialist ? But Dickens's readers continue to grow in number. For Scott seeks to create a respect for feudal values which tie us down to the past. But Dickens inspires the hope that the world is moving forward to better conditions of life. One who has felt and expressed the influence of social environment on human character, and through it realised the dynamic urge of life, occupies a more important place than one who is content with the static world around him.

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196. THE ART OF THE BIOGRAPHER

[1. Its end. 2. The difficulties of a biographer : (a) Choice of materials ; (b) Tendency towards hero-worship. 3. The right method : (a) Objective ; (b) Research ; (c) Accuracy ; (d) Proportion : (e) Insight into personality. 4. The importance of the art.]

Biography is a form of literary art. The biographer seeks to describe the life and doings of a person. But mere narration of facts, or even the most painstaking fidelity to facts, will not make a great biographer. His performance must be such as to be a living reminder, not a dusty record, of his hero. His hero must emerge as a living personality out of forgotten facts. He must not only be a symptom of the past, but a personality for all time. Unless the biographer is able to realise the real significance of a personality, unless he *dramatises* his hero, his

achievement must fall short of the ideal. To do this is an art ; how to do it is a problem. "A well-written life," said Carlyle, "is almost as rare as a well-spent one."

For the difficulties in the way of writing a good biography are indeed great. Often a biographer has at his disposal an enormous mass of materials. Such, for example, is the case with the biographer of Gandhiji or of Rabindranath. Here his problem is one of selecting the significant and the symbolic. He must focus attention on facts that will reveal some essential element of character or some aspect of personality. Often he is faced with a mass of legends gathered together by the uncritical idolatry of hero-worshippers. Such is the case with the biographer of Sri Ramkrishna or of Vidyasagar : then he must keep his judgment alert, his sense of perspective and proportion in tact. "It is not his business to be complimentary ; it is to reveal bare facts as he understands them." And Lytton Strachey goes on to say, "If he is wise, he will adopt a subtler strategy. He will attack his subject in unexpected places.....He will shoot a sudden revealing light into obscure recesses, hitherto undivined." Or he may find big gaps and breaks in the life of his hero ; such, for example, is the case with the biographer of Madhusudan or Shakespeare. Then he must bridle his imagination, and must not allow his fancies or prejudices to overmaster his critical judgment. He will be called upon to explain, to elucidate,—to use the significant fact to light up the dark caverns of ignorance.

The true biographer must never give way to the temptation of being sensational or sentimental. There is no merit in exaggerating the virtues or concealing the defects of a great man : it is a poor greatness that needs such adventitious aids. He must "hold the mirror up to nature"; he must "nothing extenuate nor set down aught in malice". Only the accomplished artist can paint the reality with straightforward veracity, and yet make his portrait grand or striking. The tears that Jogindranath shed over the 'sins' of Madhusudan, or the ecstasies to which Chandicharan gave expression over the virtues of Vidyasagar were entirely uncalled for and misconceived. Such an attitude betrays a lack of confidence in the hero. The truly great man

does not need such extraneous aids to prop up his reputation. He can be safely left to take care of himself. But look at Boswell : he paints even the disagreeable features of Johnson, and yet makes him not only likable but lovable. That is why Boswell is the prince of biographers. That is why a biographer must be an artist, who knows how to keep the proportions, how to blend his colours, how to contribute all that is necessary to the total picture. The elements must be harmoniously mixed.

Therefore, like all artist, the biographer must be trained in the right methods. He must, in the first place, observe the facts objectively and without prejudices. Prejudices enliven a story but falsify the reality. That was the defect of that great biographer Lytton Strachey. What he composed was good literature, but not great biography. He developed his theme with the bias and direction of his own mind. Instead of letting facts guide him he moulded facts in terms of his own personal likes and dislikes. His treatment was masterly, but his approach was erratic. Secondly, the writer must have patience, industry, research. The initial spade-work involves monumental patience and the greatest diligence. The more thoroughly it is done, the more perfect the biography is likely to be. Hence it often needs the labours of a host of pioneers to lead up to a perfect biography. Emil Ludwig's Goethe and Napoleon were rendered possible by the labours of generations. Thirdly, he must be truthful. He must not fit in facts to prove a theory, but must modify his theory in accordance with facts. This is not difficult, if one has for his aim the creation of a true picture. Finally, there must be insight into personality. Therefore Emerson said that the real source of all biography is the confessions of the man himself to somebody. These will make the portrait vital and living. Perhaps this is a reason why some of the best biographies are written by intimate friends and relations. Boswell was Johnson's friend ; Lockhart was Scott's son-in-law ; Trevelyan was Macaulay's nephew. To possess this key to the mystery of human personality makes a biography a real work of art.

An English humorist once called biography "one of the new terrors of death." It is an excellent epigram, but is true only of the ill-written life. A good biography is the passport

to immortality. The individual passes into history and lives for ever. Further a biography gives us a social picture of an age. It is a window through which we look into interesting segments of a period. Hence Carlyle said that history is the essence of innumerable biographies : it is the biography of great men.

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197. ORATORY

[1. Oratory in ancient Greece and India. 2. Its need in democrcy. 3. How to acquire eloquence? 4. Styles of elocution. 5. In modern India.]

Oratory is the art of eloquent speech. Among the ancient Greeks oratory was highly valued. There were schools of rhetoric at which students were given regular lessons and training in elocution. In democracy it is necessary to put before the people the various aspects of an argument in a judicious way that will carry conviction. For this, one must know the fluent and powerful use of language. The ancient Greeks excelled in this. The names of Demosthenes and Hyperides, of Isocrates and Pericles are known to all as some of the greatest orators that the world has seen. In ancient India also eloquence was prized. For just as the Greek epics contain powerful debates in which the leaders argued their cases with all the eloquence they possessed, so also in the Indian epic of the *Mahabharata*, we have high debates among the leaders of men carried on with a great deal of skill and power. A prayer in the *Atharva Veda* runs, "Overcome thou, O Indra, the debate of him that is opposed to us. With thy might do thou inspire our speech. Make me invincible in debate."

There is no doubt that eloquence is necessary. In parliaments it may be said to supersede many qualities. Knowledge and mastery of facts are surely necessary for the parliamentarian, but without eloquence these will not carry him far. After all, the object of debates is to convince and persuade. No one can expect to be heard with attention who cannot express himself clearly, who fumbles for words, who stumbles and

stammers in the midst of an argument. But a man who has a good supply of words, knows how to use them properly, and is always ready to make himself clearly understood, commands a respectful hearing. He has eloquence and he is able to impress his hearers.

Eloquence can be acquired if one is determined to succeed. The Greeks knew it and provided for it as a part of education. Demosthenes domonstrated it. It is said that he was a stammerer ; he had a bad voice ; he suffered from an unimpressive appearance. But by careful and painstaking efforts he succeeded in his object, and even to-day he is recognised as perhaps the greatest orator the world has ever seen. Elocution schools should be properly organised in all countries which practise parliamentary democracy. Here our future legislators might have the necessary training.

In Goldsmith's view eloquence is a talent and not an art. It is a gift of nature ; it cannot be acquired by practice. A man is naturally eloquent who has burning strength of convictions, for he who is convinced himself can easily convince others. Hence eloquence comes easily and naturally to those who are inspired with missionary zeal for a cause. Their language is fired with passion, and becomes 'winged' indeed.

But there are certain elements in elocution that have to be acquired. One is logic, the art of arranging facts and drawing conclusions. The orator must be able to distinguish between rational arguments and the sophistry that makes the worse seem the better reason. Hence Logic is a basic subject for the student of elocution. Next comes rhetoric. The orator has to express his ideas in a language that impresses. His language has to be enriched with rhetorical ornaments of style. A good epigram clinches an argument ; a bold antithesis impresses it on the mind. These are not natural talents, but learnt by practice. The style of elocution varies with the man. There are some who throw out a torrent of words ; they overwhelm the listeners by the sheer power of words. There are others who speak slowly and deliberately, weighing every word they utter. There are some who affect literary flourishes ; they please us by the beauty and grace of language. There are others

again who speak simply and directly as a man to a man. Some appeal to reason ; others appeal to prejudices and sentiments. The orator must know to suit his style to the taste and temper of his audience. A good example of this is Antony's speech in Julius Caesar. How admirably he plays on the feelings of the mob ! Simple logic will not always do ; it must be 'logic on fire'. Behind it there must be passion or burning conviction. He only can persuade who is in dead earnest.

The manner of speaking, said Chesterfield, is fully as important as the matter. There is no less eloquence in the voice, the eye, the gesture, than in words. Hence it is necessary to attend to these if one seeks to be a good speaker. He who is able to train his voice to follow the modulations of thought, to suit his gestures to the needs of his argument can really claim to be a good speaker. Possessing every gift that makes an orator, Burke had awkward unimpressive gestures, and, as is well known the house emptied when he got up to speak. Winston Churchill, on the other hand, took pains to practise speaking before a mirror so that he could observe his own defects of gestures and correct them. The orator must be good actor ; there must be an element of the theotrical in him.

The art of the orator must be able to adapt itself to the situation,—to the audience and its mood. Sometimes, on solemn occasions, brevity becomes the soul of wit. At others, the orator must expand and dilate. Formerly speakers affected the elaborate diction. Now they are content to be brief, factual and precise. Yet whether brief or elaborate, the orator must have style and voice and manner. For the end is the same—to carry conviction.

India is now a republic. She has democratic councils. There the representatives of the people debate and discuss policies of the State. There should now be regular schools of elocution. For eloquence is the natural aid to persuasion. He only can persuade who has eloquence to add fire to his words. Our schools and colleges should be nurseries of debate and elocution.

Appendix Outlines (to be developed by students)

TRAGEDY AND COMEDY

1. Dramatic literature is broadly divided into two distinct types : Tragedy and Comedy. The distinction is based on the ultimate effect that a play has on the audience. Tragedy is serious, and heightens the mood ; comedy is light-hearted and dissolves in laughter.

2. Tragedy is essentially Greek who saw human beings a victim of the anger of the Gods and the caprice of chance or destiny. Although Comedy was known to the Greeks, it was peculiarly the feature of Indian drama, for in India, the belief in the ultimate goodness of providence led to a happy ending.

3. Tragedy may be said to belong to an age in the travails of a new birth. It occurs in a society where man's vision is being widened and aspiration heightened. It creates a sense of dissatisfaction with the existing world and hence plants rebellious thoughts in man. Comedy, on the other hand, is the art of a static society, in which men are somehow reconciled to the existing order, and do not feel 'the stings and arrows of outrageous fortune. It belongs to an age when a degree of stability has been attained.

4. The effect of the two classes of drama on the human mind is different. Tragedy creates a serious, contemplative mood ; comedy dispels seriousness and substitutes the joy of life. The former chastens ; the latter liberates the mind.

5. The weakness of tragedy is melodrama,—too easy addiction to tears and sentimentality. The weakness of comedy is force—a refusal to face reality. The modern tendency is to have an admixture of both as in Shakespeare's later comedies.

LITERATURE REFLECTS THE SPIRIT OF THE AGE

1. Literature expresses the thoughts and feelings of the human mind which are intimately connected with and conditioned by the Age. The influence of the age on the human mind is due to the fact that the latter is constantly influenced by the spirit of the age and re-acts to it vividly and vigorously.

2. The reflection of the age however, depends on the sensitivity of the mind in which it is reflected. If a work of literature

is to be judged by the quality of this reflection, it follows that it depends on the quality and nature of the reflecting mind. A sensitive mind will be able to render back the slightest shades and nuances, and its creations are characterised by delicacy, subtlety and depth. A less sensitive mind will be far less convincing.

3. But every age has its forward-looking tendencies. Life is a stream of tendencies, and a great artist is able to isolate and fix upon those tendencies which are vital and specifically move into the future, ignoring those which are decadent. Hence literature is not a reflection of a static society but of the dynamic currents that sometime move even beneath the surface of life.

4. Hence the greatness of literature depends upon the vitality of the age, when man's minds are reaching forward to new ideas, new experiences. It is always instinct with the throes of a new birth. From this arises its intense, poignant, heart-wrenching quality, that can hold the reader spell-bound.

5. In an age bound with conventions, literature becomes stereotyped, imitative and pretty. It devotes greater attention to manner than to matter.

THE ONE-ACT PLAY

1. Its origin : a stop-gap usually before the principal play in a theatre. Hence called a 'curtain'. Its object was to arrest and hold the attention of the audience, and tun it to a receptive mood.

2. Its development as an independent play was due to the growth of amateur theatricals. A short play costs less money and liable to produce. Its success was assured when some of the best play-wrights began to write one-act plays.

3. There are different types of One-Act Plays. (a) The straight play is based on a good story with well-defined characters. Its may be called a skilfully abbreviated Five-Act Play. (b) The Humorous Play turns upon a situation cleverly handled. The element of farce is better suited to this than to a full-length play. (c) The 'Grand Guignol' or the Horror Play. It is the crudest type. It excites interest by administering shocks. It is a play on the nerves than upon the mind as all great art should be.

4. Essential characteristics of the One-Act Play are economy of means and brevity of treatment. The characters are few ; the

incidents fewer ; the dialogue terse and pointed. The climax is reached through an unexpected surprise.

5. The future of the One-Act Play is assured as long as there are amateur actors and Repertory Theatres to accommodate them. Its appeal is more straightforward ; hence its popularity is likely to continue.

THE SHORT STORY

1. The short story defies definition. It is not a short novel. It is based on a single situation and emphasises a single mood. Hence it is almost lyrical in conception. The situation is dominated by the mood—as in a lyric. But it must be a complete whole : there is no room for digression or irrelevance.

2. As a literary form, it makes use of a single incident to express plot, character and atmosphere. It is not the mirror of a life but the mirror of a moment which suggests the totality of life. Hence it has a symbolical quality ; it suggests more than it expresses. It must produce a unity of impression. Like all works of literary art, it has an opening situation, a developing plot, a moment of climax, and a solution that comes as a surprise.

3. Types of the short story resembles the types of the One-Act Play. There are humorous stories which turn upon situations mainly ; stories of crime and mystery which utilise suspense in a very large measure ; stories of atmosphere which develop an enveloping mood, and comes nearest to poetry.

4. The future of the short story. The short story came into its own with the growth of the monthly journals, whose readers demanded them in preference to the novel. In this busy age, when men and women can only snatch a few odd moments for recreational study, the short story is bound to develop.

XIII. CURRENT AFFAIR

1. The Conquest of Everest
2. The Damodar Valley Project
3. The Bandung Conference
4. Indo-Soviet Friendship
5. Floods and Flood-control
6. India's Mission of Peace
7. Our Five Year Plans
8. The *Panch-Shila* ; or The Five Principles
9. The *Bhoodan Yagna*
10. Atoms for Peace
11. Middle-class Unemployment
12. Socialistic Pattern of Society in India
13. The United Nations Organisation
14. Will there be a Third World War
15. Community Development and National Extension Service
16. Nationalism
17. Socialism
18. Communism
19. Democracy and India

Let ancient times delight other folk ; I rejoice that I was not born till now ; this age suits my nature.

—*Ovid.*

Speak of the moderns without contempt, and of the ancients without idolatry ; judge them all by their merits and not their age.

—*Chesterfield.*

The present interests me more than the past, and the future more than the present.

—*Disraeli.*

Build to-day, then, strong and sure,
With a firm and ample base ;
And ascending and secure
Shall to-morrow find its place.

—*Longfellow.*

The obscurest epoch is to-day.

—*Stevenson.*

198. THE CONQUEST OF EVEREST

[1. The discovery of the highest peak. 2. Early efforts to climb Everest. 3. The discovery of the S.. W. route—an important step. 4. The 1953 party included Tenzing and Hilary. 5. The triumph.]

Everest is the highest mountain peak in the world. It reaches the stupendous height of 29,002 ft. This was calculated long ago by a Bengali computator, Radhanath Sikdar. He was so excited when he finished his calculations that he burst into the room of his official superior shouting, "Sir, I have discovered the highest peak in the world." That calculation and that claim yet stand and have never been seriously challenged.

Mountain-climbing has been practised extensively by Europeans. In their own continent they had climbed the two most difficult peaks—Mont Blanc and Matterhorn. They had negotiated terrifying peaks in Africa and South America. But till they had conquered Everest, their supreme ambition remained ungratified. The idea occurred to Sir Francis Younghusband as early as 1893. But the initial steps could be taken only in 1913. The Royal Georgraphical Society and the Alpine Club sponsored those early efforts. For a long time, the idea was that the peak could be approached only through Tibet along the eastern route over the Rongbuk Glacier. General Bruce led two attempts in 1922 and 1924. In the second expedition, that most intrepid climber, Mallory, with Irvine, a young Oxford graduate, went beyond 28,000 ft., but they never returned. For ten years, no further attempt was made. Then Routlege led two attempts in 1933 and 1936. In 1933 the party found Mallory's ice-axe at a height of 28,000 ft. The 1936 expedition had to be abandoned. Then came the troubled years of the World War. Except for a few reconnaissance expeditions, no material progress was made till 1952. In that year a Swiss party discovered a new route from the south-west and reached a height of 28,200 ft.

The discovery of the south-west route was a definite step towards success. The Rongbuk Glacier route took too much time. Apart from mountaineering difficulties which were enormous, the time at the disposal of successive parties using the eastern

route was only two weeks in May-June before the monsoon set in. If during these two weeks, there was high wind, the attempt had to be given up. But the new route left the party a greater margin of time. The successful party made full use of this advantage.

The 1953 party was a British expedition led by Hunt. But the most colourful personalities were the tall New Zealander Hilary, and Tenzing Norkay of Darjeeling, hero of many previous expeditions. Two members of the party, Bourdillon and Evans, reached the base of the final ridge on May 26. They brought word that the ridge could be climbed if the weather helped. On May 28, a party of five which included Tenzing started climbing the ridge. They started at 7 A.M. ; the ridge was exceedingly steep and covered with dangerous snow. It was Tenzing who helped find a ledge at 27,800 ft. to put up their last camp. Here Tenzing and Hilary were left by the others as best able to make the final assault next morning. They spent the night at a temperature much below the freezing point. But the night was calm and clear.

Next morning, the two climbers started their upward march at 6 A.M. Their main worry was the shortage of oxygen, and they had to economise their limited stock. As they passed successfully over the difficult obstacles, they found themselves within the range of the peak. At 11-30 A.M. they at last stood on the summit of the world, first Tenzing, followed by Hilary. Hilary describes the peak as beautifully symmetrical and snow-covered. There was nothing very spectacular in their subsequent activities. They ate mint cakes, took photographs, and put up their flags—the Indian tricolour, the Union Jack, the Nepalese flag, and the flag of the United Nations.

Tenzing and Hilary became heroes overnight. The highest honours were showered upon them from far and near. And they fully deserved it. But their success must not make us forget those other pioneers who struggled and suffered, and even gave their lives for the cause. In a final analysis, it was not the work of any individual, but of a whole team of workers labouring over the years. Scientists contributed their share ; hardy mountaineers held their lives in the palm of their hands. Nor must

we fail to recognise the gallant deeds of the brave little *Sherpas*, but for whose patience, diligence, discipline, and knowledge of mountain conditions in the Himalayas, success might not have been possible.

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199. THE DAMODAR VALLEY PROJECT

[1. Origin of the idea. 2. The two-fold object of the D. V. project—(a) irrigation, and (b) electricity. 3. The different stages of the scheme. 4. Present position. 5. Future possibilities.]

The rivers which rise in the valleys of Central India have a peculiar character. In the rains they receive torrents of water in the upper reaches of the hills, and then the accumulated waters hurtle down the steep mountain slopes, gathering volume and momentum.Then when they reach the plains they overflow their banks, destroying corn-fields and homesteads, and bringing on the people untold sufferings. Over and above this, much water is wasted in a land where the demand for water for irrigating the fields is so great. Similar problems exist all over the world where similar conditions prevail. American scientists tackled the problem and solved it in the Tenesse Valley, and their example has helped to popularise what are known as the multi-purpose river valley projects.

Valuable spade work for the adoption of similar schemes for some of our rivers was done in the British period—notably by men like Dr. Meghnad Saha and Dr. N. K. Bose. It was found that if ths excess water, spilled by the river Damodar for example, be properly held in storage it will not only be sufficient to irrigate the dry soil of the western districts of Bengal—like Bankura, Birbhum and Burdwan,—but it will when released, be able to work gigantic hydro-electric power stations that would supply electricity over hundreds of square miles. This electric power would ultimately transform the entire countryside of the area where it was available.

The Damodar used to be known as 'the river of sorrows.' But one looks forward to a time when it will become the mother

of plenty. The plan is to dam the course of the river at strategic points and hold the excess water in big artificial lakes, and then distribute it through a wide network of canals. At the same time, hydro-electric plants moved by water power (which would otherwise have been wasted) would generate huge quantities of electric power, making electricity cheap and easily available.

As the river runs through the two states of Bihar and Bengal, the success of the scheme depended on the mutual co-operation between the governments of the two states. To ensure this, the Central Government has set up a corporation to carry out the scheme under its auspices. The project had to pass through a series of extensive surveys by experts in the eastern area. They prepared the data on which the scheme was to be built up.

The second stage was the planning stage. The data were interpreted scientifically and a plan was drawn up. The best places where dams would be most useful were marked out. The construction of dams had to subserve the three-fold needs of irrigation, flood-control and electricity. Details were also worked out : the maximum area of land that could be brought under cultivation, the extent of roads and railways to be constructed, and the sites and characters of the new villages that were to be established.

Then came the stage of designing. This needed the co-ordination of the different aspects of the scheme for which it was called a "multi-purpose" scheme. Hydro-electric structures, generating units, dams, barrages, and a thousand other accessories were planned with a view to their requirements at different stages of progress.

The final stage consists in carrying through the entire project and making its benefits available to all concerned. It involves comprehensive co-ordination of all the aspects of the scheme.

In the Damodar Valley project most of the dams have already been completed and others are well on the way to being so. Generating stations are producing large supplies of electric power which is being relayed over hundreds of miles all around.

Important reservoirs have been made for the storage of surplus water, and a network of canals are being constructed. We can now look forward with confidence to the speedy completion of the works, and the transformation of the economic condition of the inhabitants coming under the influence of the scheme.

There is no doubt that the project will mean "a new life for millions". An official publication on the project states : "Before many years life in villages, in towns, and in farms will be transformed. Electricity will replace the foul-smelling kerosene for lighting homes. The villager will only have to press a button and his room will be flooded with bright cheerful light. His wife and daughters will not have to go out with pitchers and pails to fetch water from long long distances ; it will be brought to his house by pipes and taps. He will not have to struggle hard to eke out a miserable existence from the soil that for generations has been losing its vitality. Fertilisers, better seeds, improved agricultural instruments and new methods of cultivation will make labour more remunerative and less exhausting. Improved diet will build up his strength to resist disease. The radio and the cinema will provide him with entertainment." In a word, the villager will live a happier and healthier life and will be a far better citizen than he has been hitherto.

Not only the villages, the towns will also feel the beneficial effects of the project. Increased production in bigger factories will give an impetus to business and commerce. Prosperity will be widely diffused, and will be reflected not only in the economic life of the community, but in their cultural activities. The universities will have truer relations with the life and needs of the people. Civic amenities will be greatly enlarged.

These are not idle dreams. The completion of the project will show how much science can do for the betterment of the life of the people.

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200. THE BANDUNG CONFERENCE

[1. Origins. 2. Aims. 3. Achievements. 4. Personalities. 5. Possibilities.]

As early as 1948, the late Sarat Chandra Bose of Bengal called for a revision of India's foreign policy based on a closer union with the African and Asiatic countries. He said that India had very little to gain from the Western democracies, who yet looked upon these under-developed countries, just emerging from their colonial status, as fields for exploitation, and whose 'aid' might turn out, therefore, to be a delusion and a snare. It took several years for the policy-makers of India to appreciate the implications of this far-sighted approach, but the evasive attitude of Western champions of democracy to the *apartheid* policy of South Africa, to the colonial exploitation by France of Morocco and Algeria, to the strange alliance of America with the principal re-actionary cliques in the different Asiatic countries, and the sedulous playing-up of the Communist bogey everywhere,—at last forced Sri Jawaharlal Nehru to feel that unity was most necessary among the Afro-Asian peoples. A non-official Asian Relations Conference at Delhi in 1947 was a tentative step to the conference of some leading Prime Ministers at Bogor in Indonesia in January, 1955, and a formal decision was taken to summon a conference of Afro-Asian countries in April, 1955. Bandung in Indonesia was selected as the venue. Twenty-nine countries were invited. Besides the Colombo powers (India, Pakistan, Ceylon, Burma and Indonesia), the People's Republic of China, Japan, Egypt, Vietnam (both North and South), Philippines, the Gold Coast (Ghana) of Africa, Jordon, Iraq, Iran, Afghanistan, Thailand, Turkey—to mention only a few,—accepted the invitation.

The Conference was not directed against any power bloc. It had nothing whatever to do with America or any European power. It did not seek to bypass the U.N.O. in any way. It formed no military alliances—either for offence or for defence. Its aim was to bring the Asiatic and African countries together for economic and cultural purposes. Peace and co-operation were to be its guiding principles.

It is significant that some of the Western powers did not take to the Bandung idea very kindly. It was the first conference of Eastern peoples held independently of the West. Efforts were made to create obsctacles. That these did not succeed was in a large measure owing to the keen desire to achieve tangible results, and not less to the genius for accommodation and compromise that was displayed by some of the members. Foremost among these was the sauve and astute leadership of the Chinese Premier Chou-en Lai, who won friends all around. Sri Nehru was perhaps a bit impatient and impulsive, but his transparent sincerity impressed, even when his forthrightness did not persuade. Col. Nasser of Egypt and Mohammed Ali of Pakistan were always active and often helped in smoothing over difficulties. The Indonesian Prime Minister, of course, was a most admirable host. Together the members succeeded in saving the Conference and in achieving results beyond all expectation.

Sri Nehru had gone to Bandung with the *Panch-sheel*, the Five Principles on which international relations were to be based. This was opposed by the SEATO group,—an unaccountable though not inexplicable gesture. Mahommed Ali submitted alternative proposals which greatly whittled down the uncompromising opposition to war which was the main plank or platform at the Conference. Ultimately through the instrumentality of Chou-en Lai, a ten-point programme was accepted unanimously, and every one felt happy at this master-stroke of statesmanship.

The future possibilities of such conferences between African and Asian countries are great, provided the nations have the statesmanship to keep clear of international complications and foreign blandishments. There is immense scope for peaceful co-operation for the development of these areas. The gradual elimination of exploiting interests can only be achieved if these exploited countries co-operate with each other. Above all, these conferences will help us attain self-confidence in working out our destinies.

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201. INDO-SOVIET FRIENDSHIP

[1. The Prime Ministers' visits—their significance. 2. Its genuineness : because it is the membership of the people. 3. Its historic importance.]

The outstanding event of the year 1955 was perhaps Sri Nehru's visit to Soviet Russia and the return visit paid to India by the Soviet Prime Minister, Mr. Bulganin and his associates. It meant that two great countries, differing from each other in their outlook, had found it possible to draw closer to each other and cement the ties of friendship on a lasting basis. It meant that Communist Russia was now seeking the friendship of other peoples on a basis of reciprocity. It meant also that free India was now strong enough to seek association with a country, differing from her in many respects, on the basis of mutual toleration. Of course there is a basis for such mutuality. Both Russia and India are countries eager for a lasting peace and security against wars of aggression. Russia needs peace, if for nothing else, at least to develop her material resources and social welfare. India wants it because the desire for peace has been instilled into her through the centuries and has become part of her cultural tradition. India like Russia detests wars, and this has drawn her closer than ever to Soviet Russia.

The friendship of these two countries is much more genuine than any mere political rapprochement can be, because it is not only a friendship between two governments but between two great peoples. Sri Nehru was received by the Russian workers as one who was their very own. Wherever he went, the Soviet people extended to him an unprecedented welcome that far surpassed the precise and prescribed limits of diplomatic formality. And the same is true of the welcome that Mr. Bulganin and Mr. Khruschev received from the people of India. No government could have 'organised' these things. The hard-working people of India had heard much about the achievements of the Socialist Republic of Russia, and that is why they felt drawn to their representatives : that explains the enthusiasm of our people.

There is no doubt that Indo-Soviet friendship is of advantage to either country. Russia is a powerful country, able to look

the whole world in the face. But Russia needed the political support of a country which was not afraid to proclaim to the world her trust in the assurances of the Soviet Government. She needed the moral support of a free people, who could speak the truth because she valued, not the favours, but the friendships of other countries. India may be militarily insignificant and economically poor, but India has always retained her moral convictions, and she was not afraid to proclaim her support of Russian policies. There is also another thing. India having suffered under a colonial government, dominated by the Whites, is determined to fight against colonialism. In this, Russia, herself anti-colonial, has been her one outspoken supporter in the United Nations Assembly. America and Great Britain speak with their tongue in their check, but Russia has condemned colonialism outright.

That Indo-Soviet friendship is of profound significance in the history of the world is testified by the fact that the exploiting countries of the world are already viewing it with alarm. They would like India to be politically free, but economically dependant on them,—an easy market for their goods. But Russia, being a socialist country, is not in need of markets. She can help India to build up her industries to make her self-sufficient, because she does not need to be afraid of Indian competition or to be hungry for the Indian market. But a self-sufficient India would be a blow to the economy of capitalist exploitation from which it may not extricate itself. And if capitalist economy crumbles from the want of markets, where they can buy cheapest and sell dearest, that way leads to socialism. India is not afraid of socialism ; but the Western countries are.

That is what Sri Nehru has in mind when he calls the friendship between India and Russia a thing of historic importance. It may well be the beginning of a new outlook for the world.

202. FLOODS AND FLOOD-CONTROL

[1. Floods cause much misery and loss. 2. The causes of flood. 3. The so-called blessings of floods. 4. Flood-control : (a) early methods ; (b) modern methods ; multi-purpose control. 5. Some objections to the latter.]

Countries irrigated by an adequate river system are in many ways blessed indeed. These rivers not only help agriculture, but they provide a cheap and efficient transport system for the development of internal trade. But they bring also a good deal of misery on the people by causing heavy seasonal floods. In India, for example, the sub-Himalayan regions of Uttar-Pradesh, Bihar, Bengal and Assam are heavily flooded by the rivers of the Gangetic basin and the Brahmaputra almost every rainy season. It brings untold miseries on the people of these low-lying plains. Millions are rendered homeless ; men and cattle die in large numbers ; the damage to property is incalculable. Besides floods affect the health of the locality and increase the incidence of cholera, typhoid and other diseases. The governments and people render such help as they may to relieve the afflicted, but it is hardly sufficient.

Floods are caused by an excessive flow of water in rivers during the summer and rainy seasons. This may be due to two natural causes. First, the melting of ice on the mountains may supply a river with a volume of water much in excess of its carrying capacity. Secondly, heavy rains on the mountains may cause an equal excess of water supply. In either case, the excess water overflows the embankments and submerges the low-lying plains. These causes may be reinforced by certain other factors. For example, there may be a comparative absence of protective embankments that help the river to carry water somewhat in excess of its natural capacity. Large-scale deforestation—such, for example, as the British carried out in the Terai regions during the war,—destroys the natural embankments of a river because a heavy rainfall is sufficient to wash out layers of earth and deposit silt on the river basin,—diminishing its carrying capacity. Occasionally earthquakes, by changing the course of a river, or by raising its basin, or by blocking the

rocky passages in the upper reaches of a river, precipitate floods. Perhaps the two earthquakes of Bihar (1935) and Assam (1950), as well as the indiscriminate cutting down of trees during the last war, are responsible for the heavy floods that have caused so much damage and suffering to the people of upper India in the last ten years. Another fruitful cause is the construction of railway lines without leaving provision for the natural outflow of flood-water. This has not caused floods, but it has considerably aggravated their disastrous consequences.

Of course, floods in an agricultural country have often been looked upon as a blessing in disguise. Floods leave behind on the submerged areas a rich alluvial deposit that greatly increases the fertility of the soil. Primitive people at least looked upon this as a blessing that sufficiently compensated the losses inflicted. But it has been computed that the economic loss caused by a flood is very much more than is made up by increased productivity of the soil in the post-flood period.

Men have tried from the earliest times to build protective embankments against the incidence of floods. Ordinarily, these can be made sufficiently strong to resist the usual type of floods. They are a simple and effective means of confining a river to its normal water course. A system of canals to irrigate the low-lying plains affords considerable escapement for the excess water caused by a normal rainfall. Sometimes straightening the course of a river to hasten the flow of the water may be locally helpful. In all these systems, the problem is attacked at the place where the river has left its channel, and this is the principle that has been followed for centuries.

Modern river engineering, however, has led to a fundamental change in the principle. It is now realised that effective control of flood should begin at the source. Flood-control, therefore, in these days has moved upstream. This includes the building of adequate reservoirs in the headstream area and the application of the principle of multipurpose river control. These bring protection to the down-stream area.

The building of a sufficient number of reservoirs is a long and costly process. Public sentiment may not take to it kindly,

for it necessarily causes large-scale displacements of population, and much interested criticism is often levelled against it. Narrow political considerations often create difficulties. Thus if the head-water areas lie in one or a number of states, and the benefits of control are enjoyed by another, objections may be raised by the statss not directly benefited. Considerable difficulties were raised by Bihar to the Damodar Valley Project, for the head-waters of the Damodar, where dams and reservoirs were to be constructed, were in Bihar, but the benefits would accrue mostly to Bengal. Many Bihar villages had to be shifted, and this was not liked by the local population. Of course these difficulties are not so great in our country as they may be where the head-waters are controlled by one government and the down-stream by another—as, for example, was the case at one time with some European rivers which rise in Rumania but flow through Hungary. It is not yet known to what extent a system of control on the Tibetan side of the Brahmaputra may help control the damage that the river is inflicting on Assam, particularly since the Great Earthquake. The future, no doubt, belongs to multi-purpose schemes, and petty objections raised by individual or local interests must give way before the larger needs of the people.

In recent years the rainy season has brought heavy floods all along the sub-Himalayan plains. The overflow of the tributaries of the Ganges has caused untold sufferings to the people of these localities. Embankments have been broken ; bridges have been washed away ; villages have been cut off from all communications for days together. The utmost damage has been caused to the towns and villages of Assam by the Brahmaputra floods. The Damodar Valley Project has already brought relief from floods to the people served by this river. Similar projects must be built for the yet untamed rivers of the north. Some, *e.g.*, the Kosi River Project, are now in the offing. Others have to be planned and undertaken. But, as we have said, these are long-term projects. Till they can be carried through, the government must put up protective embankments, help the easy drainage of water by removing or minimising artificial obstructions, and by adoption of local remedies for particular localities. It has been rightly said, "Rivers that overtop their banks and

flood the adjacent lowlands offer a challenge to the people. . . . who must be ready to protect their fields from inundation."

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203. INDIA'S MISSION OF PEACE

[1. Nehru and the Indian tradition. 2. Rabindranath's message. 3. The Gandhian ideal of free India. 4. India's world status based on peace. 5. The Panch-sheel and international relations : (a) China, (b) Bandung, (c) the tour in Soviet Russia. 6. Peace and a Socialist economy.]

Sri Jawaharlal Nehru has a burning sense of our national heritage. Looking back into our glorious past, he has seen the age-long spirit of India manifested in a desire for universal peace. He cannot forget that the most glorious period of Indian history was the Buddhist millennium, when, influenced by the teachings of the Buddha and the policy of Asoka, India maintained contact with the rest of the civilised world in a spirit of perfect friendship and non-aggression. And so, now that India is free, he is anxious to renew the ancient tradition of his motherland and forge links of peace with the rest of the world.

In this great and noble task, Sri Nehru might have derived inspiration from another great Indian, the poet Rabindranath Tagore. Rabindranath felt this longing for universal peace and brotherhood during the cruel years of the First World War. He founded the Viswabharati with this purpose : he would invite the whole world to India in order to exchange ideas and develop friendship with India. He wished to break down the barriers that separated nations and filled them with mutual jealousy and distrust. Thereafter he went abroad year after year, carrying to each country the healing message of India—the message of peace and goodwill. Everywhere he was warmly received, except in the capitalist and imperialist countries.

But in those days India was in bondage and her voice was heard with amusement or indifference. It was the poetry of a defeated people, they said. Today, however, India is free and resurgent. The age-long voice of India is gradually recovering

its pitch and range. It is not a loud and strident voice. It has acquired a new depth of note from the influence of Mahatma Gandhi. It is this new orientation of an ancient message that our Prime Minister has been carrying from land to land.

In a world threatened by war and mass destruction Sri Nehru has had the courage to speak out in favour of peace. With a singular clarity of vision, he sees the need for a changed outlook among nations if they are to survive this Atomic Age. "Technology," he reminds us, "has brought us to the atom bomb and the hydrogen bomb and these high levels of technique demand higher levels of international co-operation. You cannot have advanced technology and an out of date system of international relation." These are wise and courageous words, and we are thankful that under our Prime Minister's leadership our country has not fallen a victim to the war-hysteria which seems to have overtaken the world.

India's message of peace has received strong support from liberated China. The *Panch-sheel* is the outward manifestation of the happy co-operation of these great countries. The reciprocal visits that the Prime Ministers of these countries paid to each other helped to cement this common purpose, and paved the way to the great Asian Conference at Bandung. Efforts were made by certain interests under Western influence to belittle or break up the Conference. But the measures of peace found a ready response in the hearts of the peoples, and these efforts came to naught.

India, having proved her sincere desire for peace, now carried the message beyond Asia. Great was the reception that she received in the Socialist Republics of Europe. Unprecedented scenes welcoming our Prime Minister were witnessed in Soviet Russia. The people there had a different *ideology* from ours, but they recognised a common purpose in India's desire to strengthen the cause and widen the area of peace. The *Panch-sheel* received further support from these non-Asiatic countries.

The Geneva Summit Conference between the leaders of the five Powers may be said in a large measure to be an outcome of India's propaganda for peace. She has not obtruded her good

offices, but whenever her services have been required, she has gladly accepted the call. That was why she carried Kashmir to the U. N. O.; she brought about the cessation of war in Korea and Indo-China ; and she has always served in International peace commissions at a great sacrifice.

Of course India's desire for peace has been strengthened by her growing faith in a socialist economy. She has realised that a socialist economy is a requisite for building up a welfare-state, and this is possible only if nations co-operate. An economy based on competition is an economy that points to war. The more India advances on the way to a planned economy, the more will she realise the importance of peaceful co-existence, and the more she will fall back upon her ancient tradition of peace and goodwill.

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204. OUR FIVE YEAR PLANS

[1. The origin of Economic Planning. 2. The National Planning Commision of 1938. 3. The First Five Year Plan : its defects. 4. The Mahalanobis Plan. 5. The goal.]

The Five Year Plan is a Russian and Socialist idea. Its object is to improve the economic welfare of a people on a set plan in stages of five years. In a communist country, where the entire resources of the Government are at the disposal of the Government, the formation and execution of such plans is rendered much more feasible than in a non-communist country like ours. India is the first among the latter to take up planning on a national basis, and her experiments will be worth watching.

The idea of economic planning for India was taken up at the instance of Netaji Subhas Chandra Bose in 1938 when he was the President of the Congress. Jawaharlal was the Chairman of the Committee, and it included men like Dr. Saha, Dr. Nazir Ahmed, Dr. J. C. Ghose, Walchand Hirachand and others, with K. T. Shah as Secretary. Although nothing came out of this except a plan, the idea took hold of Sri Nehru's mind, and when India became free a Planning Commission was set up as a machinery of the

State in 1950. It drew up the First Five Year Plan which was set in operation in 1952.

The First Plan was drawn up with a strong bias towards agriculture. Private capital was more or less given freedom to operate in the industrial sector. It proposed to finance the multi-purpose River Valley schemes for developing irrigation and an ideal village economy, to promote the extension of communication and transport facilities, to encourage the handloom and cottage industries, and to initiate a national educational policy. The First Plan proposed to spend more than two thousand crores of rupees and envisaged an eleven per cent. increase in the national income in five years.

That the First Plan has failed to come up to expectation is largely due to the fact that there was a want of co-ordination between its different sectors and an incomplete realisation of a total picture. There was an impetus to industrial development, yet as export of steel was not controlled, production fell steeply. Another defect was the attempt to keep expenditure close to the budgeted figure without reference to the results obtained. Greater emphasis was laid on producers' goods than on consumers' goods, which runs counter to the principles of scientific planning.

To correct these defects and to ensure a more co-ordinated scheme was the object of the Second Five Year Plan, popularly known as the Mahalanobis Plan. Prof. Mahalanobis has proposed a clear-cut demarcation between the public and private sectors. He has insisted on the nationalisation of all heavy industries, and the necessity for making the private sector "to conform in a general way to the programme of production of the plan as a whole." He has proposed to save cottage industries from having to compete with big industries. If cottage industries are properly organised, they will help to solve the unemployment problem. Under this plan the manufactured goods of the heavy industries will supply raw materials for the cottage industries. In other words machine must come to the help of man ; it must not compete with man and drive him out of employment.

The Second Five Year Plan envisages a total expenditure of eight thousand eight hundred crores of rupees and employ-

ment for twelve million men. The money will be raised chiefly by taxation and supplemented by loans and aids. The income of the lower group sections will increase faster than that of the higher group. In order to achieve the targets laid down, the Plan proposes a detailed scheme for the reorganisation of the entire administrative system which will be competent, not only to initiate expenditure, but also to control production, and to modify the plan in the light of continuous experience. "Planning on bold lines with a steady expansion of the public sector and advance to a socialist pattern of economy would require the building up of appropriate administrative machinery of a new type at all levels."

A total plan of this magnitude is a challenge to the creative energies of a whole people. Its object must be, not only maximum production, but maximum employment. It must not only ensure increase of national income, but an equitable distribution of income. It must not be worked in favour of any particular class, but of the people as a whole. Hence every effort must be made to mobilise the entire man-power of the country for its successful implementation. The First Five Year Plan has been described by Prof. Mahalanobis as more an anthology than a plan. The Second Plan, in seeking to correct this, has introduced greater co-ordination among the different sectors, and seeks to initiate a large-scale co-ordinated effort towards a well-defined goal. It is for the country to take up the challenge.

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205. THE PANCH-SHEEL ; OR THE FIVE PRINCIPLES

[1. Origin : diplomacy of pacts. 2. India's opposition. 3. India and China evolve a new diplomacy—the Panch-sheel. 4. What are these five principles ? 5. As contributions to World peace.]

In 1954, the world was in a bad way. The outbreak of a global war with atomic weapons seemed only a matter of time. The Western nations were feverishly organising themselves into

blocs. Defensive pacts were the refuge of statesmen, for they might easily be turned into offensive pacts. The Atlantic Pact was acclaimed as a modern system for preventing war. It drew England, France and other nations to join America in a mighty military organisation against any possible threat from Russia. Then the Western statesmen turned east-ward. They announced their pious intention to subsidise a similar pact for the eastern Governments ; the North Atlantic Treaty Organisation (NATO) was to be strengthened by a South East Asian Treaty Organisation (SEATO). Invitations were issued to India, Burma, Pakistan, Indonesia, Indo-China, Australia, Phillippines, etc. to meet at Manila and finalise details.

But now a hitch occurred. India refused to co-operate. She saw no need for such a pact for Asia. She wanted Asia to move on independent lines ; she did not want war camouflaged as peace,—the world ranged in two mighty power blocs. She wanted peace for the sake of peace. Her lead was taken up by other independent Asiatic peoples. Only Pakistan, Indo-China and Phillippines among the Asian countries joined. And so the plan ended in smoke. The SEATO was a still-born child.

India's opposition to the SEATO was not captious. It was based on a constructive ideal. The economic basis of socialism was re-inforced by the moral idealism of Gandhian philosophy. The Socialist countries of Russia and China have been crusading for peace for a number of years. When Sri Nehru met Mr. Chou-en Lai they put India's cult of non-violence and the socialist plan for peace on a constructive basis. That was the origin of the *Panch-sheel* or the Five Principles. It was an attempt to establish peace not as a precarious escape from possible wars, but as an assertion of the will to peace for the sake of peace, for the general good of humanity.

The Five Principles recognised the right of every people to live and grow within its own orbit, in its own way. The Principles are these :—

(1) Each nation recognises the freedom of every other nation.

(2) There must be no aggression against any nation.

(3) There must be no interference by one nation in the affairs of another.

(4) There must be mutual respect among nations for each other.

(5) There must be peaceful co-existence among nations in spite of ideological differences.

These Principles are a clear, unambiguous and straightforward enunciation of the fundamentals of peace. So long the ideological differences between the Socialist and Capitalist countries have stood in the way of international friendship. These have created an atmosphere of suspicion and fear. The moment nations recognise each other's right to live their own way of life and the wrongness of interfering in other people's affairs, a new climate of peace is created. That is what the *Panch-sheel* seeks to achieve. It assures other peoples that we do not seek to interfere in their affairs. It ensures a worldwide policy of peaceful co-existence.

Since its formulation and acceptance by the Prime Ministers of India and China, the *Panch-sheel* have had a victorious career in consolidating the will to peace among nations. At the Bandung Conference, the principles were re-stated with a further clarification of its implications. Since then it has been the basis of friendship between India and the governments of Russia, Yugoslavia, and Poland. But it has gone further than that. It has cleared the way not only for a high-level conference between the four Summit Powers, but it has led to a rapprochement between U.S.A. and China which was so long considered impossible. For the first time, these countries have recognised the too obvious principle—blurred so long by mutual suspicions —that every nation has the right to lead its own way of life. It is not too much to hope that in the immediate years to come the *Panch-sheel* will be accepted as the foundation for stable peace all over the world, and like the edicts of Asoka, will be inscribed on marble pillars in the towns and villages of every country.

206. THE "BHOODAN YAGNA"

[1. Why "Bhoodan"? 2. Its basic principle. 3. A criticism. 4. "Bhoodan" as against state acquisition. 5. Economic objection to "Bhoodan". 6. Its moral appeal considered. 7. "Bhoodan" versus socialist expropriation.]

In modern times, it is being felt more and more that land should belong to the tillers of the soil. Originally this was more or less recognised in the land tenure systems of India. But gradually a land-owning class arose who expropriated the rights of the peasants, and reduced them to the position of serfs and wage-earners. To rectify this inequitable arrangement, the socialists advocate confiscation of land from the landlords and re-establishing peasant-proprietorship. Russia and China have followed this method. But in India objection is raised to its enforcement on the ground that it would lead to violence.

To get over this objection, Acharyya Vinoba Bhave, the inheritor of the Gandhian way of life, has advocated "Bhoodan" or voluntary gifts of land to be distributed among the landless. With exemplary devotion he has travelled from state to state, from village to village, appealing to the landlords to surrender the land that they own in excess of their requirements to enable its distribution among the landless. His movement has created a great deal of interest because it offers an alternative to the socialist method. It has met with varying response ; there has been some enthusiasm in Bihar, while in other states interest has been lukewarm.

Vinobaji's target was five crore acres of land by 1957. The latest figures are not very encouraging. Only 30 lacs acres have been collected so far. It seems to justify the pessimists who hold that human greed cannot be controlled in this easy way. That is one of the reasons why Sri Harekrishna Mahtab condemned the movement as futile. Further, most of the landlords are untouched by Vinobaji's idealism. Many of them have parted with uncultivable land that will be of no use to the peasants. They have made a virtue of necessity and hope 'to kill the snake without breaking the stick', as it is said in one of our proverbs.

The alternative to the Bhoodan movement is acquisition of land by the State. This has been the policy of many of our Governments, for example, those of West Bengal, Bihar, Uttar Pradesh, etc. Vinobaji's objection to this is that it involves the payment of heavy compensation to the landlords. This would be too much for the states to bear. It would lead to heavy taxation and is likely to add to the burden of the people. Voluntary gift of land, on the other hand, would do away with the payment of compensation. Gandhiji at the Round Table Conference disapproved of the policy of compensation if it involved taxing the poor : "We must not rob Peter to pay Paul," he had said.

Vinobaji's plan is also open to objection on economic grounds. It is likely to create more and more small holdings. It has been proved that small-scale agriculture is economically unsound. The modern tendency is towards large-scale farming. The cultivators of gift lands will be an impoverished community who will hardly be able to realise the fullest benefit from the land they receive. They will in course of time be a burden on the land. The fact that much of the land given away is not suitable for cultivation is also to be taken into account in this connection.

The only argument in favour of the Bhoodan movement is that it seeks to release the idealism of the people. Vinobaji hopes to touch the heart of the zeminders and make them forego their superfluity for the benefit of the indigent. This utopian idealism confers on the great leader a certain personal glory. But three years of the experiment have shown that it is not too easy to touch the moral conscience of people. Vinobaji's answer is that the object is so noble that he is prepared to wait for it. The question is—Is the people prepared to wait with him ?

Of the three ways of transferring ownership of land to the people, the Bhoodan Yagna, State ownership, and Socialist ownership,—each has its objectionable features. Bhoodan is utopian ; State ownership involves heavy taxation to pay compansation to the dispossessed landlords ; Socialist acquisition is violent. People have to consider as between the relative merits and demerits of the three systems. The fact is that economic conditions demand quick results ; this makes "Bhoodan" unsuitable.

State ownership by payment of compensation is a quick process, but it is doubtful whether the State will be able to carry the burden of compensation over a long period. Ultimately, we are afraid, there will have to be some form of repudiation of liability acquired by law, and the socialist way of acquisition without compensation has to be adopted.

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207. ATOMS FOR PEACE

[1. Atoms for war—a condemned slogan. 2. Dr. Einstein's appeal. 3. The need for using atoms for peace. 4. Hydro-electricity as alternative. 5. The duty of the scientists. 6. The problem as it affects India. 7. The economic aspect of atomic power. 8. The future.]

When the first atomic bomb blasted out of existence the populous and prosperous city of Hiroshima without warning, the conscience of the world was horrified at the depth to which man's inhumanity could descend. Since then the nightmare has been growing. As news of more diabolic utilisation of atomic power—in the form of nuclear weapons with incalculable powers of destruction—began to be broadcast, men held their breath in horror at the expectation of a war that would put an end not only to civilisation, but even to the world as we know it. The full implications of this were broadcast to the world by the great Einstein in his last message to the conscience of scientists. Today it seems likely that the conscience of humanity may yet succeed in rescuing man from his own inhumanity.

With the opening of the "Atoms for Peace" Conference at Geneva, we seem to be on the threshold of a new era of world development. Attempts are being made by scientists to utilise atomic power for human welfare. Sri Nehru was shown in Soviet Russia big plants worked by atomic power. Similar experiments are going on in the other countries, notably in Great Britain. While politicians are meeting with the purpose of banning not merely atomic war, but war of all kinds, it is fitting that scientists should collaborate in pooling their brains for making the maximum use of atomic power for peaceful pur-

poses. It seems that Einstein dead may be a greater force even than Einstein living.

The need for the use of atomic power is indeed great. As the chairman of the Conference, Dr. Bhaba pointed out the natural fuel resources of the world,—the chief source of power so long,—are fast dwindling. The tremendous growth of world population,—in geometrical progress,—and the increasing consumption of fuel have created a serious problem, and without any alternative source of power, modern industrial civilisation would be destroyed for want of fuel alone. The discovery of atomic energy offers a solution of the problem that would last for an indefinite period.

Having regard to the dangerous potentialities inherent in atomic power, it may be thought by some that mankind should give it a wide berth, and depend more and more on hydro-electricity for necessary power-requirements. But the development of hydraulic resources will be a slow process—not more than four per cent a year—which is quite insufficient to cope with the rapidity with which our needs are increasing.

For this reason, alone, if for no other, man must set himself to the task of utilising atomic power and helping under-developed countries to do so in order to maintain a uniform and equable rate of material progress throughout the world. The primary duty of the scientists of the world today is therefore to pool their brains for the total good of humanity. There must be, on the one hand, a complete disclosure of the known reserves of uranium and thorium throughout the world, and on the other, unhindered exchange of views between the scientists of the world for the common good of humanity. For, as Dr. Bhaba declared, "in this matter our responsibility to humanity transcends our allegiance to any State",—a revolutionary concept in these days when Governments are using scientists for their own selfish interests, and are putting an unheard of embargo on the exchange and spread of knowledge.

The need for using atomic power for peaceful ends is not less pressing in India, in spite of her immense water power. The fact that most Indian rivers are monsoon-fed necessitates the

construction of huge storage reservoirs against the dry seasons. Apart from this Dr. Bhaba makes the startling disclosure that the "total hydro-electric potential of India when fully harnessed could only deliver an amount of energy totalling about a seventh of that obtained by burning cattle-dung." Hence India has to explore her uranium and thorium resources and harness them for the production of power. The immediate task that faces India is to set up in the ensuing decades a few atomic statitions which will produce enriched or pure nucleaur fuel. "Such stations should be economically located in areas of the country remote from coal-fields where there is an urgent demand for power which cannot be met in time from hydro-electric sources" (*Bhaba*).

The advantages of using nucleur power are manifest. Coal is confined to particular area and have to be mined and transported at a great cost. Hydro-electric power necessitates the construction of storage dams that usually inundate large tracts of valuable land. But a nuclear station can be set up almost at any place. As *The Statesman* put it, it can be set up "preferably in remote and rugged places where there is less risk from accident or contamination, and where land values (financial or social) are cheap." The capital expenditure for setting up these stations would be great indeed, but the subsequent cost is the comparatively minor one of building transmission lines. The secrecy that used to be maintained over atomic discoveries in war-time is no longer required. This makes international co-operation easy. Already the Atomic Fair that accompanied the Conference has been valuable as a commercial advertisement.

It seems that the future of the atomic age is no longer a matter for speculation, but is within the range of achievement. It is assured for all practical purposes. The chairman of the Geneva Conference, Dr. Bhaba, predicted that "a method will be found for liberating fusion energy in a controlled manner within the next two decades." "When that happens," said he, "the energy problem of the world will have been truly solved for ever, for the fuel will be as plentiful as the heavy hydrogen in the world." The atomic age will see a total abolition of war and

an era of peaceful co-existence based on uniform prosperity for all parts of the world.

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208. MIDDLE-CLASS UNEMPLOYMENT

[1. What is meant by 'middle-class'? 2. Cause of its unemployment: (a) economic; (b) social; (c) educational. 3. The changing situation. 4. Dangers of middle-class unemployment.]

We hear a great deal these days about middle-class unemployment. In order to understand what exactly is meant by it, it is necessary to have a clear idea of the term "middle-class". To say, as the Oxford Dictionary says, that it is the class between the "upper" and the "lower" classes conveys no significance. Broadly speaking, the middle-class is that section of society the members of which have some education and earn their livelihood with the help of that education. It may be only such education as is imparted in the secondary schools, or it may be university or professional education. The class excludes, on the one hand, those who depend for their livelihood on landed property, stocks and shares and other sources of unearned income. On the other hand, it excludes manual workers of all types.

Before the First World War, middle-class unemployment was not an acute problem, because members of this community usually had a steady supplementary income from landed property. But sub-infeudation of landed property gradually made it necessary for ever-increasing numbers to seek other avenues of employment in the cities. Unfortunately the scope for employment did not widen with the demand for it. The acute competition for jobs that resulted led to a fall in wages, and this again made it necessary for larger numbers to try to augment the family income. The gravity of the situation was increased by post-war depression leading to large-scale retrenchment, as well as to thoughtless schemes of rationalisation. But perhaps this would not have been so acute if there had been adequate industrial development in the country. Unfortunately, it was the interest of the British rulers to keep India industrially backward, with the result that the pressure on the land was greater than it could bear.

The social system in our country also is a cause for increasing unemployment. The joint family system makes it possible for a large number of semi-educated young men to live on the common family income and save their 'class' prestige by remaining unemployed rather than seeking employment outside the traditional grooves of clerical and teaching jobs. Early marriage also creates large families and adds in the long run to the number of the unemployed.

Perhaps our ill-planned educational system has much to do with middle-class unemployment. By encouraging a too exclusively literary or 'liberal' education young men were discouraged or drawn away from manual work. It was considered derogatory for young men of the community to put their hand to the plough or the hammer. Of course it has to be conceded that, even if they had received industrial education, our industries had not yet the capacity to absorb all of them.

Short-sighted political ideas also multiplied unemployment. Thus the weightage given to one section of the community among whom the problem of middle-class employment was not acute, added to the number of unemployed in another community where the demand for jobs was already excessive. But a far more important cause was the artificial partition of India on a communal basis. This created an enormous refugee population, evicted from their homelands. Deprived of their usual sources of livelihood, they became homeless wanderers in regions which did not offer them scope for carrying on their normal vocations. This has caused acute unemployment among a virile people. The effect of this short-sighted policy will become more pronounced with the passage of years.

Of course many of these causes have ceased to be operative. The caste-system has almost broken down, and a Brahmin today is not averse to join even the leather industry. The joint-family system has lost its rigidity, and we have increasing numbers of educated young men ready and even eager to stand on their own legs. Manual work has acquired a new prestige, and educated men are quite willing to handle the tools of a trade which their fathers would not have touched.

As the middle-class includes the intellectual section of the community, unemployment here is likely to have dangerous consequences for the State. Widespread economic distress among this community increases the number of discontented young men who apply their brains to seeking a radical solution for their distress. Thus they study the basic causes of the problem and seek to remove them by revolutionary means. As unemployed middle-class brings instability in the State, for the ablest among them become the natural leaders of the working classes. No government can view this possibility with equanimity.

The British handled the problem at the wrong end. They tried to restrict education so that instead of an educated community to deal with they would have an uneducated community of unemployed, which, they thought, was a much less difficult proposition to handle. It is only recently that we have begun to think anew and to tackle the problem as seriously as it deserves.

To prevent the increase of unemployment we must have a clear statistical picture of our requirements of trained personnel in different spheres. It is a good sign that steps are being taken to obtain correct figures in the various avenues of employment. Once these are obtained, the task of training the necessary number of men for each department will be facilitated.

But this is only a preliminary step. Avenues of employment must be created to cope with the demand for employment. The expansion of our industrial economy is a healthy movement, and it will absorb increasing numbers as mechanics and engineers. The development of mechanised agriculture will need the services of a large number of trained personnel, and the improved villages of the future will reconcile them to a rural area, not only by providing them with a variety of jobs, but the facilities of modern town life as well. As our governments extend their activities in the various nation-building departments, they will also offer suitable jobs to increasing numbers of young men. The government also should exercise pressure on the mercantile firms and industrial organisations to find employment for the maximum number of young men. Retrenchment should be allowed only as a last resort when all other efforts to cut down

losses have failed. For this purpose, rationalisation should be severely controlled. The suppy of electric power to small-scale industries will also help the revival of indigenous cottage industries, and this will find employment for many.

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209. SOCIALISTIC PATTERN OF SOCIETY IN INDIA

[1. The socialist thesis. 2. Gandhian and Fabian socialism 3. The Indian pattern. 4. The role of the Five Year Plan. 5 Criticism. 6. Suggestions.]

India under the guidance of her Prime Minister Sri Nehru has accepted socialism as her goal. Socialism implies the social or collective ownership of the instruments of production. It means that the control of production and distribution must be in the hands, not of private owners of capital or their nominees, but of the community itself. Orthodox communists equate community with the working class, since the drones in society should have no real status in it. As a means to the exercise of this collective control, they urge the socialisation of the vital industries. But this transformation of society from capitalist ownership to socialism will not be the outcome of an evolutionary process. Marx, the pioneer of scientific socialism, showed that, as the workers or the proletariat gain increasing control of the instruments of production, they will overthrow the capitalist class, because unless they do this, they never make full use of the developing powers of production. With this victory of the proletariat, exploitation of one class by another will cease ; it will lead to a classless society in which government of class by class will give place to the social administration of the community's resources in the interests of all.

Sri Nehru, of course, does not accept this thesis. In fact, like many American and English thinkers, he chooses to regard Marxism as out-dated. He believes with Gandhiji in the possibility of revolution by consent, by an appeal to the collective conscience of humanity. A similar concept

was advanced years ago by the Fabian socialists headed by Sidney and Beatrice Webb, George Bernard Shaw and other academic thinkers. According to these idealistic thinkers it will be possible to transfer control of the instruments of production from private owners to the community of workers by moral persuasion (Gandhism), or with the help of the ballot-box (Fabianism). It is significant that many of the ardent Fabians, including Bernard Shaw, grew rather pessimistic about the ultimate success of this method—specially after Ramsay Macdonald's betrayal of its principles in the early thirties. On the other hand, the recent thesis of the C. P. I. based on the Kerala experiment—that it is not impossible to reach communism through peaceful democratic means,—is revolutionary in its implications.

The pattern of socialism that India looks forward to is not to be achieved by the forced liquidation of class interests, but by their gradual elimination. This may be by a gradual change of heart such as Acharyya Vinoba Bhabe contemplates. But failing this, recourse will be had to legislative measures. In the initial stages private capital will not be liquidated, but restrained ; its power to make unlimited profits will be checked, while the welfare of the workers will be gradually raised to more human standards. The instruments of production will be taken over by the State after payment of compensation to their present owners. Mines, factories and banks will be nationalised by stages. It is pointed out that landlordism has already been abolished, and the State Bank and the railways have been nationalised, while the Managing Agency system that ensures fabulous middle-man's profits is on the way to being liquidated. It is claimed that by a gradual widening of the scope of these legislations, mines and factories and plantations will be released from the clutches of private ownership, and thus the country will be socialised without the painful process of a revolution.

The actual pace of this movement towards socialism will be set by the Five Year Plans. The object of these Plans is to co-ordinate and control the economic life of the State so as to achieve the maximum results towards the social welfare of the community. Production will be regulated by the needs of the community ; methods of distribution will be developed to bring consumer goods within reach of the greatest number. For this

purpose, private profits have to be controlled and the interests of individuals must give way to the interests of the community.

It sounds very well. But it may be doubted whether the process will be so smooth. Even if it proves to be so, what is envisaged in our country at present is not real socialism, but State Capitalism. Where private ownership is being liquidated, it is not in favour of the community but of the State. The State will use its resources in the interests of the class which control its machinery. As long as elections are as expensive as they are in our country, power will remain in the hands of the wealthy or the capitalist class. The truth of this should be obvious from the fact that in the various so-called socialist measures, no effort is made to transfer control to the community of workers ; on the other hand, the scope of such measures is being constantly whittled down in the interest of existing ownership.

Hence we cannot overlook the danger that lies in this pattern of Socialism that has so far emerged. If it leads to State Capitalism, it may result in a kind of Fascist upsurge. When we take into account the continuance of the various Preventive Detention Acts and Ordinances in the country, the want of sympathy and imagination with which the demands of labour are met, and the thoughtless policies of retrenchment and rationalisation that are being permitted though these, by increasing unemployment are, if anything, sharpening a crisis, we cannot quite ignore the possibility of such an eventuality.

Hence it seems that certain fundamental steps have to be undertaken if a genuine socialist pattern is to emerge. In the first place, retrenchment must be banned by legislation unless sanctioned by a tribunal in which labour is adequately represented. Secondly, workers must be made to feel that the instruments of production, whether land or machinery, belong to those who work them. Thirdly, food, housing, education, and health of the workers must be the first charge on the profits that accrue. Finally, efforts must be made to see that elections to the legislatures involve no expenditure for the candidates who are chosen by the community. Unless a progressive policy in regard to these matters is taken in hand and worked with a will, a socialist pattern for our country may be an illusion and a snare.

210. THE UNITED NATIONS ORGANISATION

[1. Origin. 2. Constituents. 3. Objects and Methods. 4. Defects. 5. India's role. 6. The Future.]

After the First World War, people felt the necessity of an international organisation charged with the task of maintaining peace between the warring nations, and the League of Nations was the outcome of that feeling. But it was found that nations were not willing to give up the law of the jungle, and whenever there was opposition to the expansionist designs of any nation, it either ignored the mandate of the League, or ostentatiously walked out of it. Germany, Japan and Italy behaved in this fashion, and England and France, conscious of their record in India, in Africa, and in various other parts of the world, chose to remain indifferent. They also thought that a resurgent Germany and a powerful Japan would be an effective check on Soviet Russia. But the result of this selfish policy was the Second World War. At the close of this second catastrophe within twenty years, men's minds again turned to evolving a more effective world organisation which would take care to avoid the defects of the League of Nations, and to establish peace on the basis of real goodwill.

This organisation was planned at a Conference of Nations held at Dumbarton Oaks, U.S.A., and at another held a few months later at San Francisco. It was named the United Nations Organisation (U.N.O.) and was inaugurated on October 24, 1945.

Membership is confined at present to fifty-nine states, but others may be admitted if the five sponsoring Nations, U.S.A., U.S.S.R., U.K., France and China (represented by the Formosa clique), agree among themselves. The Organisation works through an executive council of twelve members, called the Security Council, in which the sponsoring nations have permanent seats, the others being elected.

The primary object of the organisation is the maintenance of World Peace. As war is caused mainly by the jealousies and rivalries among the bigger powers, its rules require unanimity among these powers in carrying out any policy. This means

that any of the five permanent members of the Security Council may veto any step if it disapproves of it. This may prove irksome to the majority group, but it has served its purpose well by preventing the skirmishes within the council from developing into wars outside. Apart from its political aims, the Organisation has an ambitious plan for promoting the welfare of peoples, and for this it has several subsidiary bodies, among which the more important are the International Monetary Fund (I.M.F.), the United Nations Education, Scientific and Cultural Organisation (U.N.E.S.C.O.), the World Health Organisation (W.H.O.) the United Nations Relief and Rehabilitation Administration (U.N.R.R.A.), and the International Labour Organisation (I.L.O.). These may not have achieved any spectacular results, but they have helped nations to come together for common humanitarian purposes. The goodwill fostered thereby has not been unimportant.

But the U.N.O. suffers from several grave defects which cause misgivings for the future. In the first place, some of its leading members, like the U.S.A., have not appreciated the change in world affairs and thus their policies remain unrealistic, as Sri Nehru pointed out. The most notable illustration is the refusal to allow People's China a seat in the Organisation, preferring to adhere to the letter of the law in permitting the Formosa rump to continue. This precipitated troubles in Korea and Indo-China which could have been avoided. In the second place, it has steadily shut its eyes to the evils of colonialism and racial discrimination. The policy of *apartheid* pursued by the South African Whites, and of terrorism followed by the French in N. Africa violates the fundamental clauses of the Organisation. But the majority in the Security Council chose to remain blind to these problems. Thirdly, when nations have placed before it their grievances, it has glided into evasive and dilatory tactics, thus allowing the relationship between the disputants to get worse. Fourthly, in the name of defence organisation, it has permitted nations to enter into defensive alliances, which, as experience has so repeatedly shown, may easily degenerate into offensive alliances. The North Atlantic Treaty Organisation (N.A.T.O.) and the South-Eastern Asiatic Treaty Organisation (S.E.A.T.O.) cut across the functions of the U.N.O. Finally, the

Big Powers have done their best to utilise the votes of the smaller nations in various ways, thus preventing them from acting with the independence that the Constitution contemplated.

India since her independence has been an enthusiastic supporter of the principles on which the U.N.O. is based. Her contributions in this behalf have not been insignificant. She took the first opportunity to carry her dispute with Pakistan over Kashmir to the U.N.O., and has loyally stood by her commitments in spite of the provocation she had received. She took the leading part in bringing about an armistice in Korea and in Indo-China, and her services have been requisitioned by many—Lebanon being the latest. She has played no unimportant part in helping to break through the hostility that had long separated the two power blocs, and her efforts are gradually bearing fruit. She has steadily refused to be drawn into any international political organisation other than the U.N.O. itself, and her non-co-operation with the S.E.A.T.O. has helped ease the situation in the East. She has upheld the cause of peace against much misinformed and ill-natured criticism, and her policy of neutrality is the only policy that is consistent with genuine loyalty to the U.N.O. The way for the Geneva Conference of the leaders of the Great powers—the 'Summit' Conference as it has been called—was made smooth by Sri Nehru's tireless activity, and already the world seems able to breathe more freely. India has consistently supported conferences, not alliances.

There is reason to feel optimistic about the ultimate success of the United Nations Organisation in fostering peace and good-will among nations. Ten years after the League of Nations was founded, the affairs of the world were already deteriorating, and Fascism was emerging out of the debris of peace. But ten years have now passed since the U.N.O. was founded, and nations are coming nearer to each other and are better able to face the problems before them. Instead of deepening distrust and rancour, nations are developing a spirit of reasonableness that is an auspicious augury for the future. The intervention of the U.N.O. in the Anglo-French aggression in Egypt and in the affairs of Hungary is a sign that mankind is at last coming to

its senses. The decision to hold a Summit Conference is another welcome sign.

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211. WILL THERE BE A THIRD WORLD WAR

[1. Why this question ? 2. Factors in the situation. 3. Chances favouring war. 4. Chances against. 5. Conclusion.]

A little over a decade ago, the Second World War came to an end with the blasting of two great cities out of existence, and men breathed a sigh of relief. The atomic bombs that shattered Hiroshima and Nagasaki were so horrible that the conscience of humanity declared itself unambiguously against all future wars. This found a practical expression in the foundation of a United Nations Organisation, based on a charter of national rights and duties. The charter recognised the possibility of unappeasable rivalries among nations, but by the subtle device of the veto, it immunised their militant expression. The system worked well for a time. Given a truly peace-loving nation, like India for example, always ready to mediate in the interests of peace, it was found effective in establishing 'cease-fire' agreements between warring countries—like Korea, Indo-China etc. But as the years roll by, and memories of the World War fade away from the human mind, serious doubts arise whether this easy way of establishing peace will continue. The ground for entertaining this unhappy fear is the feverish efforts of the Big Powers to utilise the latest discoveries of science for the destruction of mankind. The plea that 'preparedness is the best preventive of war' is an exploded fiction, for if men spend money and labour to invent and manufacture weapons, they certainly do so with the consciousness that these may have to be used. The threat to war will increase as the arsenals and magazines of nations are stored more and more with weapons and ammunitions.

There are certain factors of a more positive and inexorable kind that make the situation highly disquieting. The world today is definitely divided into two hostile camps—each armed to the teeth, each convinced that the existence of the one is a

standing menace to the other. The Communists are eagerly looking forward to a gradual extension of their sphere of influence as a result of the operation of the material forces of history in the social life of the world. It is true that they no longer pin their faith on any revolutionary upsurge, since they seem to have come to the conclusion that the distintegration of the economy of the capitalist world as a result of shrinking markets and falling profits will be sufficiently revolutionary in character to be able to initiate the communist regime. On the other hand, the capitalist countries are realising that the existence, if not the expansion, of Communism is a threat to their highly profitable colonial markets, and their scope for exploiting undeveloped peoples. Hence if the communists are certain that the ultimate triumph of their principles, however slow, is altogether assured, the capitalist countries feel that the surer course would be, if possible, to annihilate the international strength of communism by one knock-out blow. It is for this reason that in America and Great Britain, in spite of their profession of democratic principles, there is a tacit support for the colonial policies pursued by France, Portugal or South Africa. They equate communism with the final liquidation of their policy of exploitation.

It is against this background that we have to view the armament programme that is being pursued by the great powers. Millions are being spent in building up an arsenal of atomic bombs, of long-distance ballistic weapons, of high-powered air crafts capable of delivering destructive missiles anywhere in the world. Each party professes fear and hatred of the other. Each lays the blame for this ruinous competition in manufacturing weapons on the other. And though prevention of war is the professed motive, at the back there is undoubtedly a secret hope or desire that one day it may not be impossible to annihilate the enemy completely. That is why disarmament conferences are bogged in fruitless discussions and lead nowhere.

There is also another factor that tends towards war. In the capitalist countries, the post-war boom period is over ; there are ominous signs of a recession or slump which find reflection in the steadily rising unemployment curve. To this problem capitalist economy has no sure answer except war. The gradual

trend towards military dictatorship in France may portend a return to some form of Hitlerism in Western Europe that may find sympathetic response in other countries. The entire Mediterranean region reaching upto and including the Middle East is a seething cauldron where all the ingredients of war are actively present. Only the decisive moment is being awaited.

But, of course, the countervailing forces against war are not to be minimised. The whole of Asia—except a few feudal pockets here and there—is definitely anti-war, and though militarily weak, has the economic potential to tip the scales against war. If Britain and Japan had not a strange hold on India and China in 1939, the last Great War might not have taken place. But a more positive deterrent is the fear of atomic weapons the use of which may well annihilate civilisation as we know it. The scientists are thoroughly aware of the dangers of this Frankenstein monster that they have called up, and their voice, already audible in no uncertain manner, may at the psychological moment, be strong enough to rouse the reason and conscience of the people. That, of course, would be the last and decisive factor against war. It is quite possible that for the next few years we will see nothing more than small-scale military adventures such as are now breaking out in different parts of the World. These may strengthen the hand of international communism, for the disturbed atmosphere entailed by them create the very atmosphere in which Communist idealogy best flourishes.

Hence, it comes to this : if a Great War can be averted for the next few years, the world may yet see an era of peace such as followed the Industrial Revolution. But if this breathing space cannot be had, the future is fraught with the gravest potentialities for war.

212. COMMUNITY DEVELOPMENT AND NATIONAL EXTENSION SERVICE

[1. Its aim. 2. Past mistakes. 3. The present plan described : (a) object ; (b) methods. 4. Achievements.]

Rural reconstruction may be said to have a material, and intellectual, and a moral aspect. Materially it implies improving the health of the rural classes and raising their living standards and income. The intellectual aspect stresses the need for better educational facilities. The moral aspect, which is definitely the most fundamental, seeks to awaken the villager to a sense of his place and responsibilities in society and releases his pent-up energies by removing defeatism, superstition and baseless fears, and thus transforms his entire outlook on life.

According to expert opinion, there are three main reasons why efforts expended for rural uplift before the introduction of Planning achieved little success in this country. In the first place, these efforts, which were relatively quite small, were diffuse because they simultaneously endeavoured to cover the entire field. Secondly, the impulse for rural improvement, coming chiefly from above (*i.e.*, from the governmental level), could not arouse sufficient enthusiasm among the rural folk. Thirdly, the various Government Departments, each in charge of some aspect of rural reconstruction, worked in water-tight compartments, and much endeavour ran to waste through lack of co-ordination.

The Community Development Programme, launched in October, 1952, has recognised that our efforts at rural development, in order to be successful, must take the form of concentrated effort in intensive development areas. The concept denotes an all-round improvement in all the different facets of the life in a small rural area or community, *viz.*, cultivation, education, health, sanitation, handicrafts, etc. The efforts, if successful in a number of such communities, will be gradually spread out so as to cover whole country over a long range. Community Development is the method, and National Extension Service is the agency through which the process of transformation of the social and economic life of villages is to be initiated. The National Extension Service is designed mainly to inform the

cultivator of the result of scientific research in agriculture and health, and help him reach a higher standard of life. The essence of this development concept is that villagers themselves must participate with increasing awareness and sense of responsibility in the planning and implementation of projects material to their own well-being. Self-help and co-operation are the principles on which the movements rest. It attempts to bring within its scope all rural families, especially those who are "under-privileged", and enable them to take their rightful place in rural society. Naturally, rural extension and community projects form an integral part of a welfare State in action. In the Second Five Year Plan they have been earmarked to play a larger part in promoting the diversification of the agricultural economy and in increasing agricultural production. Besides providing increased employment opportunities through the development of rural industries, they would increase the reserve of local skill which would serve as a basis of future industrialisation.

Each Community Development Project is divided into three development blocks consisting of 100 villages, each for intensive work covering all aspects of rural development. The pivot of the organisatioñ is the multi-purpose village-level worker or *Gram-shevak*. He is the rural people's friend, philosopher and guide. He is aided in his work by experts in various fields like cultivation, animal husbandry, co-operation, health, sanitation, etc. Each National Extension Service Block consists of 100 villages. At the end of the Second Five Year period, according to the Planning Commission, the entire country should be served by the N.E.S., and not less than 40 p.c. of such blocks should be converted into Community Development blocks with considerably larger scope of operation. As on March 31, 1957, there were 1814 N.E.S. blocks in the country, covering 234,910 villages with a population of 130 million*. A part of the financial resources for the Community Development Programme if furnished by the U.S. Government under the Indo-U.S. Technical Co-operation Agreement.

In implementing the Community Development and National Extension Programme difficulties have been faced in providing for

* *The Statesman* (Calcutta), July 15, 1957.

an adequate administrative system, in establishing appropriate practices, in training personnel, and in evolving routes of day-to-day collaboration between official and non-official agencies, leading to considerable financial wastage. True villagers have not been as co-operative and willing to help themselves as they should have been. But solving these problems is not an impossible task. And we must take up the challenge, for it is a "problem of changing the outlook of 70 million families living in the country-side, arousing in them enthusiasm for new knowledge and new ways of life and filling them with the ambition and the will to live and work for a better life."*

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213. NATIONALISM

[1. Its growth. 2. What it means? 3. How it originated. 4. Its place in democracy. 5. Its merits. 6. Its defects.]

Nationalism has nowadays become so effective and pervasive a force that its importance can hardly be minimised in the political life of mankind. Nationalism has not only influenced the formation of nation-states but has also determined to a large extent the mutual relation between different states. Nationalism did not exist in the past, at least in the form in which we find it today. It was during the eighteenth and nineteenth centuries that nationalism came to be a force to be reckoned with.

Nationalism is usually defined as a sentiment of a group of people united together by powerful ties, such as, common race, common language, common economy, a common pattern of life, a common history, and a common ideal for the future. A group of people when united together by such ties seeks expression and development of its group-personality through independent political organisations of its own. Although in essence nationalism is defined as the sentiment of nationhood, in reality it is more than a mere sentiment. Originating in the gregarious

* Second Five Year Plan, p. 245.

instinct of man and nourished by the rational desire for self-sufficiency, nationalism has, in the present century, come to be an active force in practical politics. As Lord Morely remarks, nationalism "from instinct became idea, from idea, abstract principle ; then fervid prepossession ; ending where it is today in dogma, whether accepted or evaded". The essence of nationalism is a powerful and all-pervading feeling that every man owes his first and last duty to the nation. In the past empires comprising many nations have ultimately disintegrated because national feeling has prevented fusion of the component nations into a homogeneous unit.

Of the factors contributing to the growth of the sentiment of nationalism, special mention must be made of the writings of Machiavelli, the great Italian politician who kindled the flame of nationalism not only among the Italian people, but also influenced the nationalist movement in other countries as well. The Partition of Poland during the latter part of the eighteenth century transformed the ideal from a mere sentiment to an active force in practical politics. The Napoleonic conquests contributed in no small measure, to the growth of this sentiment uniting the conquered peoples against French domination. The French Revolution also with its clarion call of 'Liberty, Equality and Fraternity' made people conscious of their inherent rights. India had been united politically under the imperial domination of the Moghuls, but national fusion was prevented by the conflict between the different traditions of India and Islam. But resistance to the British brought into surface the latent identity of mental attitude and economic interests, and developed a powerful feeling of nationalism throughout the country. The artificial creation of Pakistan has only accentuated India's basic national unity, denial of which has created problems without conferring comparable benefits.

Nationalism naturally seeks the right of self-determination enunciated by Woodrow Wilson at the Versailles Conference. This right was theoretically conceded in 1918, and has had the effect of encouraging and fostering the freedom movement in many countries. As a result, new nation-states have emerged all over the world, and if out-dated politicians of ruling states think that

they would be able to keep states like Algeria or Lebanon under their domination, they are only ignoring the writing on the wall.

Nationalism is essentially a democratic ideal, and as such it is opposed to all those forces which impede the growth of the group-personality of a people. If individual liberty is recognised as an indispensable condition for the fullest development of all that is good in the individual, the liberty of a nation is equally so. If each nation gets the opportunity of perfecting its own system of law, civilisation and economic life, each will be in a position to contribute its best to enrich the common stock. The world as a whole will be benefited by such mutual give and take. Thus nationalism is a great liberalising force which unifies and elevates and seeks to preserve and promote all that is best in a nation. It breeds the spirit of self-confidence in a nation, and self-confidence is the very foundation of constructive ability.

But this is not the whole story. Nationalism is no doubt a great force which attracts like groups, but it repels groups that are unlike. The separatist tendency inherent in it gives rise to two serious evils. Within the nation itself, it sometimes reveals itself in the form of a parochial patriotism which accentuates the difference between intra-national groups by placing an exaggerated importance on local institutions, undeveloped languages and provincial history and culture : the effect of this is that many minor groups may begin to call themselves nationalities. The possibility of such fissiparous tendencies emerging has to be guarded against.

But the most serious evil to which nationalism is a prey, has arisen out of modern capitalism. Nationalism—developed in an age aiming at the self-sufficiency of states—finds it difficult to maintain its position when the nation is not self-sufficient,—when it can neither produce nor consume all that it requires. The growth of mammoth industries for the production of capital goods, consumer goods and war materials has made it necessary for every state to find out a market or markets where to buy raw materials and to dispose of surplus goods for a profit. This economic motive reinforces the desire for more political power, and leads to a policy of colonising in under-developed countries for purposes of exploitation. This is how the whole of Asia and

Africa fell under the greed of nationalism of the West. Thus nationalism, organised as the Nation-State, produces what is known as chauvinism or bellicose nationalism. This deserves unqualified condemnation from all. The evil effect of this perverted form of nationalism is that it creates hostilities between groups, supports militarism, cramps progress, and makes a nation more powerful. It produces a feeling that the laws and civilization of one's own country are superior to those of others and may therefore be rightly imposed upon a politically weak and incapable people. It leads in the end to what is called Imperialism which is the parent of war.

True nationalism is based on the ideal of 'Live and let live'. It recognises the freedom of all nations to preserve their distinct languages, culture and civilisation, in order that all causes of conflicts between nations may be minimised. Self-love is good but selfishness is to be condemned. It is only true nationalism which can pave the way for Internationalism, the edifice of which can be built only on the basis of mental trust, goodwill and cooperation among nations.

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214. SOCIALISM

[1. Political content. 2. Its aim and object. 3. Schools of socialism : utopian and scientific. 4. Marxian socialism or communism : (a) theory of value ; (b) materialistic interpretation of history. 5 Criticisms of Marx. 6. Some dangers. 7. Its future.]

Socialism is perhaps the most important political concept to-day for it has not only changed the entire political form and economic structure of our society, but has also brought about a re-organisation in the outlook of our life. Socialism is the antithesis of individualism which gave birth to the capitalistic system of society. Socialism came as a protest against the injustice and incompetence of capitalism which involved ruthless exploitation of peasants and workers by those who own the means of production. The advocates of Socialism regard the State as instrument of achieving the greatest good of the largest community—that of the

worker. It does not minimise the importance of the individual but seeks to subordinate the individual to the community. It attaches importance to such liberty only as may be necessary for the fullest development of the personality of the individual consistent with the total need of the community. Socialism therefore differs from individualism in this that according to the former the interests of the individual can be best promoted by maximising the control of the State, while according to latter, the above end may be secured by curtailing the functions of the State to the lowest possible minimum. Thus the two schools of thought differ more in their political methods than in the legitimacy of ends.

Socialism is both an economic and a political doctrine. It seeks to abolish private ownership of the means of production on the ground that such ownership and management lead to social inequities and incompetence. Hence the socialists want to promote the common economic, political and moral interests of the people by replacing the present individualistic society with public ownership and public control of the instruments of production and distribution. The present order of society in our country as well as in the West is marked by private ownership of land, mines, factories, railways, etc. The proprietors of these use them for the purpose of making the largest amount of profits for themselves, and more or less at the cost of the actual workers. The decision as to what and how much to produce depends entirely on the sole consideration of private profit, the whole of which is appropriated by a small section of the people. Thus under capitalism, the few roll in riches and abundance, while the many languish in poverty. But under socialism, these means of production will be operated by the community through the State as the instrument of the social ethos with a view to securing the maximum benefit to society. Ownership is vested in the actual workers, whose instrument is the State. Hence the socialist management of production will not only prevent the exploitation of the many by the few, but it will usher into existence a new order of society where every decision with regard to what and how much to produce will be made by considerations of usefulness of such things to society. To achieve this the State will maintain a central planning committee which will develop and co-

ordinate the different branches of production. Thus socialism which grew out of the dissatisfaction against the present social system seeks to reconstruct society economically and politically on a new basis.

But the methods of achieving this object are many and varied, and differences as to these have given rise to several schools of socialists, each of which prescribes different methods for the realisation of the socialistic ends of the state.

The oldest form of socialism which appeared for the first time in the writing, of Plato is known as *Utopian Socialism*. Plato in his *Republic* describes the State as it ought to be rather than as it is. Plato's *Republic* furnished a basis for many later socialistic writers, notable among whom was Sir Thomas More who in his *Utopia*, published in 1515, gives us the picture of an ideal state where there is no private property. Utopian socialism found in St. Simon of France and Robert Owen of England ardent advocates who drew up novel schemes of society for the ameliora-tion of the condition of the poor. But all these schemes turned out to be impracticable, and therefore are derided as Utopian.

Socialism passed from a poetic and idealist doctrine to a practical theory with Karl Marx whose classical works on *Capital* and *Communist Manifesto* are still regarded as the Bible of socialists. According to Marx, workers produce more than what they get as their wages from their employers. The capitalist-employers buy the services of labour cheap, but they sell the goods produced by labour at a rate higher than the amount spent for the payment of wages and upkeep of the factory, and they appropriate this excess as profit. Thus profit, according to Marx, is nothing but legalised robbery. Marxian socialism seeks to root out the evils of the capitalistic system of production.

Marx's second proposition is based on the materialistic inter-pretation of history. This suggests the practical means and process which govern the inevitable transition from capitalism to socialism. Human society, according to Marx, is not static but constantly moving towards new order according to the needs of new economic condition. The entire social structure of a country, is determined largely by the material conditions of life, which is nothing but a struggle for possession between the *haves* and

have-nots. As such all social and political history is the outcome of the conflict of economic classes. The existence of this class-conflict is nothing new. In every age, this class-conflict gave rise to two opposing economic classes—the owners and the toilers, the exploiters and the exploited. This class-struggle will terminate only with the overthrow of the capitalist by the workers. Marx therefore urges upon the workers the imperative necessity of organising themselves into a powerful body with a view to capturing power by overthrowing the capitalists. The victory of the working class will be followed by the elimination of the capitalist class from the field of production and a new order of classless society with industries directed by the proletariat will emerge out of the old. In the new order of society, the guiding economic principle will be—'He who does not work neither shall he eat.'

Marxian socialism has been subjected to a searching criticism in recent times. His materialistic interpretation of history is said to be a narrow view which completely ignores the importance of forces like religion, geography and great men which have played their part in shaping the history of mankind. His second proposition of a long-continued class-conflict is criticised as out and out pessimistic, and contrary to the fundamental social nature of man. But as against these it has been said that religion in practice has more often than not sided with the men in power, and the exploiting class has usually been indifferent to fundamental human values in their ruthless pursuit of profit : what they have conceded is rather to force than to humanity or reason. Orthodox economists have also criticised Marx's theory of value as fanciful and unscientific, based on a wilful disregard of many other forces. Socialism in practice—in Russia or China—is also shown to be anti-democratic and totalitarian.

The chief danger of socialism lies in attaching too much importance to the State and minimising the role of the individual. In a socialistic State, the individual is liable to be considered merely a mechanical part of the State having no initiative or freedom of action of his own. A denial of freedom of thought and action to the individual will remove one of the prin-

cipal stimuli to progress and reduces him to a position of a mere machine. The achievements of Russia in the arts and sciences, however, seem to render such criticisms as prejudiced and untenable. Indeed, it has been found possible to minimise these dangers by the devolution of power to working class units organised on a pyramidal basis to form the apex in the State.

In spite of hostile criticism, socialistic ideas have captured the imagination of the people and States which were so long on capitalistic basis are fast drifting towards socialism. The reason for this gradual transition from the capitalistic to the socialistic state is not far to seek. Socialism is a doctrine which is based on the claim of the many for the recognition of their inherent rights against the unjust privileges of the few. It has rendered a valuable service by not only bringing into prominence but also by driving into public consciousness the evils that came in the wake of the modern industrial system. Political democracy without its economic counterpart is meaningless, and socialist programme is complementary to the successful working of a democracy. Socialism stands not for any particular interest, but aims at promoting the common interest of the community by socialising the means of production, distribution and exchange. It has thereby succeeded in securing the emancipation of labour from the domination of capitalism and landlordism with the establishment of social and economic equality of the sexes. Socialism is therefore based on altruistic and moral principles inasmuch as it seeks to establish a regime in which no one is excluded but everyone is given an opportunity to reach his best self, in which the governing principle of life is 'Live and let live'.

215. COMMUNISM

[1. What it implies ? 2. The theory explained. 3. The Revolutionary phase. 4. The past Revolutionary phase. 5. Its effects.]

The word '*Communism*' has been far more influential than any other politico-economic doctrine which has moved humanity to the quest of a new social order. It promises efficient production and equitable distribution ensuring economic self-sufficiency to all, and a feeling of fraternity between man and man, between nation and nation. The political philosophy of communism was developed by Karl Marx in collaboration with his friend Frederick Engels. Marxian communism was further developed by Lenin, the founder of the communist regime in Russia. Lenin put into operations the fundamental principles of Marxian communism and thereby demonstrated that the socialist idea is not a uptopian theory but is politically practicable. Marx is the founder, Engels the architect, and Lenin the builder of communism.

Communism is the extreme and violent form of revolutionary socialism. For a proper understanding of the communist doctrine, it is necessary to grasp the basic principles of Marxian communism, which are (1) materialistic conception of history ; (2) the labour theory of value ; (3) the law of concentration of capital ; and (4) the class war.

Marx interpreted all historical movements in terms of the material conditions of life. The appropriation of land and other means of production for private use and profit has all through history divided society sharply into two hostile classes. Just as in the past the interest of the serf was opposed to that of his feudal lord, so also in the present industrial age the interest of the capitalist class and that of the workers are opposed to each other. The propertied class with all the means of production at their command buy the services of the destitute working class which depends for its livelihood upon its sale of labour power. Labour, according to Marx, is the sole cause of value and what is called profit accrues to the capitalist-employer simply by the process of depriving the labourers of the full value of their labour. As the volume of production increases and its technique

becomes more complex, the tendency to concentration and monopolisation of capital and management develops. The result is that the profit of the capitalist-owner increases while the condition of the workers deteriorates proportionately.

But the capitalistic system of production, according to Marx, contains its own seed of destruction. The growth of large-scale production leads to the extinction of small-scale producers who, unable to compete with their large-scale rivals, ultimately swell the rank of ordinary workers. The independent artisan becomes a wage-earner, and the number of disgrunted proletariat increases. Secondly, the localisation of industries in particular areas to ensure economic production brings thousands of workers together ; these develop a strong group consciousness by mutual contacts, and try to assert and protect their rights and interests against their employers. This is how Trade Unions originate and acquire power. At the same time by keeping down wages, the capitalists unconsciously cause a shrinkage of their home-market, and they have to finance and organise a system of transport to sell their goods in foreign markets. But ultimately easy communication helps to bring international labour together, and Marx's slogan, "workers of the world unite ; you have nothing to lose but your claims"—acquires revolutionary significance.

Unemployment, business cycles, strikes—these are the natural and inevitable concomitants of the capitalistic order of society, and the constant endeavour of the capitalist class to exploit the workers arouses them to organised resistance which ultimately bursts out in the form of open revolution to overthrow the capitalist order and seize the machinery of the State. This is immediately followed by the expropriation of the means of production by the proletariat from private hands. The communists hold that though their fight against capitalism apparently seems to be a fight in the interest of the proletariat class, in reality it is a fight waged on behalf of entire humanity, for the working class is the pith and marrow of the human race.

Closely following Marx, Lenin, the maker of modern Russia, states that the attainment of full communism involves two stages, *viz.*, (1) the Revolutionary stage, (2) the post-Revolu-

tionary stage. The first phase of the Revolution is characterised by the capture of political power by the proletariat by the use of force, and its subsequent employment to squeeze out from society the last remnants of capitalism. In this stage, the state assumes the character of a class-state, namely, that of the proletariat who adopt a policy of gradual extension of public ownership by confiscating and acquiring private ownership. No special privilege is allowed to exist and everybody is made to work in accordance with the principle—'He who does not work, neither shall he eat.' Everybody is to work according to his ability and everybody gets back according to his work. Money still functions as a medium of exchange in this stage.

The Communists, however, believe that with the gradual elimination of the last remnants of capitalism, a new order of society will emerge when everybody will be inspired by a sense of social responsibility, so that each will contribute his best to the social whole, and there will be no necessity of state compulsion. In this stage, all the productive forces of the state will be fully developed and everybody will get the primary needs of life —food, clothing, medical help, leisure, etc.—according to his need. There will be no more necessity of money as a medium of exchange, for everybody acting out of a social sense of responsibility will receive according to his need. The advent of this stage marks the final triumph of communism when the State will no more be considered as a necessity for regulating the activities of men who become self-directing and self-guiding, and above all, are inspired by a common consciousness of social good. The State therefore will wither away. Thus, according to the communists, the overthrow of capitalism alone cannot create communism. For the attainment of full communism, conscious and intelligent efforts are to be made.

Communists and Anarchists agree in so far as they regard the abolition of the State as their ultimate aim, but Communists differ from the Anarchists in this that they do not press for the immediate abolition of the State as the Anarchists do. The communists argue that with the gradual perfection of the individual through communistic organisation of society, 'the state will wither away' in the natural process of evolution. Commu-

nism differs from socialism in this that while socialism seeks to establish only State-ownership of all the means of production and distribution, communism advocates common ownership of all things and hence it seeks to abolish all forms of private property. The aim of communism is to build up a classless society in which every man will get adequate opportunity for self-development and self-expression and in which none shall eat who does not 'earn his bread by the sweat of his brow'. Thus it seeks to prevent the exploitation of man by man and ensures economic freedom to all, enforcing the principle that each shall work according to his need. Socialism however is recognised as a stage in the evolutionary process towards communism.

Whether communism in the sense of a classless society without the need of state coercion will ever be achieved will remain controversial until it is achieved. But the movement as a political force has immensely accelerated social progress and brought about a thorough-going change in the conception of the function of government. The sanctity of the *laissez-faire* theory has been exploded once for all. Governments have to countenance measures to improve the wages and condition of workers, to control unlimited profiteering, and to undertake production of basic goods in increasing measure. The policy of masterly inactivity on the part of the State with regard to capital-labour relations is no longer possible. The welfare of the worker and of their community as a whole is no longer ignored as being outside the sphere of the state. Perhaps the assumption of these powers by the State has the effect of easing the tempo of the revolution that is to achieve the qualitative transformation of the State, and has led to a recent development that it may not be impossible to achieve socialism peacefully in gradual evolutionary stages.

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216. DEMOCRACY AND INDIA

[1. Democracy defined. 2. Its expression—in parliaments. 3. In action : (a) merits ; (b) defects. 4. As it functions in India.]

Democracy is the rule of the people. It is 'government of the people, for the people, by the people'. It recognises the

paramountcy of the people's will. This will is expressed through the accredited and elected representatives of the people sitting in parliament. In a true democracy even the powers and jurisdiction of these representatives are strictly limited and defined by a constitution, which again cannot be altered or amended except by a strict procedural process. In other words, every effort is made to prevent the accumulation of power in the hands of any particular individual or group.

It follows that the proper functioning of democracy depends upon its electoral system, through which the people can make its will operative. Elections must be broad-based on adult franchise, so that every man and woman having attained majority is entitled to a vote. Any limitation on the nature of the electorate, such as is fixed by considerations of education, property, tax-paying capacity, etc., has the effect of depositing power in a particular class and community, and to that extent is a denial of democracy. At the same time, democracy can function properly only if the electorate is educated, and is able to understand the mystic significance of vote. It is true that the working-class has got a shrewd appreciation of their rights and privileges. But modern society is so complicated by various economic and other factors that without proper education, the ordinary voter is liable to get confused and bewildered. Further elections must be free. Every voter should have unhindered access to the ballot-box, and he must be assured of the secrecy of his vote. He must feel that there is no chance of victimisation for him if he votes one way or the other.

No electoral system can be fool-proof, and perfect democracy, like all perfections, can be found only in the utopias of poets and dreamers. We must be satisfied with the nearest approximation to it. Hence democracy is an evolutionary process dependant on constant modification and change in the light of experience. It must always be ready to broaden the foundations and remove obstacle on the people's will. Hence democracy depends on freedom of speech and writing. The people must have complete freedom to ventilate their opinions in the press and the platform. The proceedings of parliaments must be open to the public and must be duly published and

circulated. There must also be periodic election in order to reflect the change in the peoples' views and opinions. Power must be kept perpetually fluid. Every election is in effect a plebiscite for measuring popular opinions. Finally, in a true democracy, the people must have the right of recalling their representatives should they cease to represent them. This would be one of the best safeguards against flouting popular opinion.

India is perhaps making the boldest bid to attain true democracy. The franchise is based on adult suffrage and every effort is made to ensure that the will of the people is properly and freely exercised. Yet certain drawbacks should be attended to. At present the electorate is so large and far-flung, that only a rich individual or a rich political party can set up candidates to woo the constituency. The result is that the wealthy classes and parties dependant on their wealth enjoy an undue advantage. So unless all the voters become sufficiently alert, it might be necessary to go back to the Gandhian formula of having a pyramidal constitution with the village-*panchayets* at the bottom and the National Parliament at the top. Another drawback that India is experiencing is that in a vast country, the procedure is bound to be complicated, and the dread of power being abused by individuals has led to constitutional checks and counter-checks which involve delay and wastage. In other words, democracy needs a simplification of the administrative machinery, so that the executive can function smoothly. For this, perhaps the Soviet system of working through specific units is the best. In India much good work is spoilt by cumbersome procedural methods.

Perhaps with our representatives, drawing salaries and emoluments we are finding democracy a somewhat costly affair. But that is inevitable, for the representatives of the people must be assured of a reasonable economic security in order to do their duties properly. A prosperous democracy will not grudge the cost if the system works.

India has already managed to establish her claim to be a really democratic state. In South Africa, the 'coloured' people have no franchise. In Pakistan, democracy has been thrown

overboard, and the status of the minority is yet undefined. In France, the democratic principle has had to be suspended. In the U.S.A., the President enjoys unusual over-riding powers but is irremovable during his tenure. We have managed to avoid these shortcomings and defects. If we can secure a proper way to allow the voice of a large minority to be heard effectively in national councils through modifications in the electoral system, perhaps it would be better. That, however, seems to be a far cry. Till it is attained we must be content with the British system of allowing the minority of today to become the majority of the morrow through the slow process of periodic elections.
